



THE REVEREND HENRY GIBBS

Missionary to the Seminole Indians in Southern Florida

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THE SPIRIT OF MISSIONS

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The Progress of the Kingdom

An African Cathedral

ONE of the most striking missionary events of 1904, was the consecration of the new cathedral in Mengo, the capital of Uganda, in Central Africa. It is typical of the Kingdom's progress in the world. This building replaces the old central church, erected about twenty years ago near the spot where a number of the early converts of the mission, instructed by Alexander Mackay, were burned to death by order of the king, because they refused to renounce their Christian faith. King Mtesa, in the latter years of his reign, showed decided friendliness to the mission, but his son, Mwanga, fell under the influence of counsellors hostile to Christian work and endeavored to stamp out the mission by persecution. His effort in this direction led to the murder of Bishop Hannington. But in Uganda, as everywhere, the blood of the martyrs proved to be the seed of the Church. Bishop Hannington's message to Mwanga that he was glad to purchase with his blood a road to Uganda, was prophetic. In spite of dark days, the mission prospered. Other missionaries pressed in to fill gaps in the ranks, as they occurred, and a way was found to the heart of the Baganda people. The original cathedral was built in native fashion,

the trunks of great trees hewn from the surrounding forests serving as columns on which to support the roof of thatch. After about twenty years of use this building has fallen into decay. The new cathedral, constructed of brick, was built by the Baganda people, under the lead of the missionary engineer. He has taught them brick-making and laying, carpentry and other handicrafts. Like the old building, it is of vast size, for Sunday congregations of 3,000 black Christians are the usual thing in Mengo, while week-day meetings for Christian instruction are often attended by 1,000 people or more.

A Unique Offering

NEVER has a congregation in this land made such an offering as these Baganda people gave on the day of the consecration. It was used to complete the building fund. A correspondent of the *London Times*, who was present, describes the gathering of the offerings thus: "Quite a little army of men were employed going to and fro with large bags and cloths, and they returned again and again to the chancel heavily laden with strings of cowrie shells, besides the more regular coinage introduced with British rule. These were received by the clergy in the basin-shaped

baskets that figure largely in native life. Many brought offerings in kind, and the English section of the congregation could not repress their smiles when the first chicken was solemnly carried up the aisle and deposited at the foot of the table, followed almost immediately by a couple of goats who showed a marked objection to being dragged back and removed by a side door. It then appeared that contributions were flowing in not only from the congregation proper but from the yet greater crowd which had failed to gain admission, and thronged round the building outside all through the service. Load after load of offerings came in through the various doors, and many were the gifts in kind that did not appear within. Others arrived too late for the occasion, and the amount of the collection went on growing for days afterwards. The latest figures I could obtain were as follows:—In currency, 1,613 rupees, including about 90,000 shells, worth 1,000 to the rupee; in kind, 36 bullocks and cows, 23 goats, 31 fowls and 154 eggs. The result of this collection has more than wiped off the deficit on church funds."

Uganda's Debt to Sir Henry Stanley IT was to the late Sir Henry Stanley I lay that the inception of the Uganda Mission was primarily due. In 1875, on one of his journeys across the Dark Continent, Stanley passed through Uganda for the first time and spent some days at the court of King Mtesa. He was deeply impressed by the moral and spiritual needs of the people and by their willingness to be taught by the white men. In November, 1875, he wrote to one of the London daily papers: "Oh, that some pious, practical missionary would come here. Such a one would be a saviour of Africa. Nowhere is there in all the pagan world a more promising field for a mission than Uganda. Here, gentlemen, is your opportunity. Embrace it. The people upon the shores of the Nyanza call upon you." The challenge was quickly accepted. Within three days an

anonymous donor sent to the C. M. S. \$25,000 for initial expenses of the mission. A few days later another similar gift was received, and before many weeks had passed, \$120,000 were in hand for the planting of what has proved to be one of the most successful and striking missionary undertakings of any time. Bishop Tucker, in summarizing the progress in Uganda, recently said that in 1891 the baptized Christians numbered only about 300; to-day there are more than 30,000. Then there was only one church; now there are more than 700 places of worship. Then there were only twenty native evangelists at work; at present about 2,000 men and women are definitely engaged in giving Christian teaching to their own people. More than that, Uganda has been made a centre from which a number of the surrounding native kingdoms have been evangelized. The achievements of Christian missions in Uganda have fully justified Sir Henry Stanley's statement to a group of naval officers with whom he was in conversation: "The true way and the best way to stop the slave traffic is to multiply mission stations in the interior. You will never stop slavery in Africa until you mark the country with the sign of the cross."

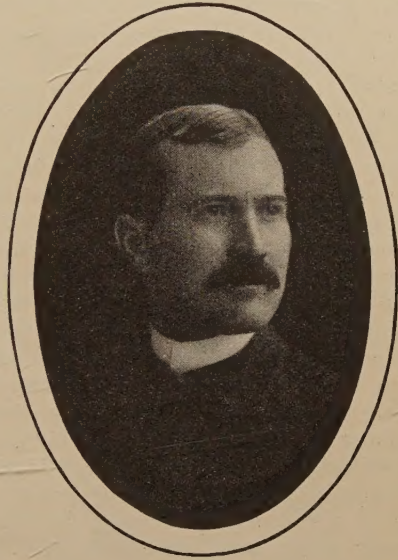
How the Hospital Opens the Way for the Gospel HOSPITAL work in a mission land has one feature not always understood fully. In China it is one of the best avenues of approach to the official and exclusive people, the Chinese aristocracy, perhaps we might say. Instances abound where medical missions have opened the way for Christian teaching to enter the homes of people such as these. Although St. James's Hospital, Ngankin, is a small and poorly equipped building, costing five years ago less than \$2,000, during the past year and a half, some of its patients of rank or position have been: The Governor of Hweichou Province, the late President of Peking Uni-

versity, the Treasurer of Nganhwei Province, the son and daughter of the Governor of Nganhwei, the daughter of the Acting Provincial Judge, the wife of the Salt Taotai (an ex-consul to Japan), the Director General of Provincial Telegraphs, the Commander of the Provincial Military School, the Major General of the Provincial Army, a granddaughter of Li Hung Chang and the Director of the Provincial Mint. Patients such as these, too, are a source of considerable income. St. James's is conducted on the principle that all who can should give something, though its relief is never withheld from those who really cannot give even the minimum fee of five cents. Last year its local receipts were nearly \$1,200 in gold. This amount has been added to the fund for the enlargement of the hospital.

When readers of *THE SPIRIT OF MISSIONS* realize that Dr. Woodward has been compelled to leave such important work by the necessity of raising in this country, some of the money needed to build a new hospital, church and parish house in Ngankin, surely they will help speedily to make up the required amount. Of the necessary \$20,000, about \$12,000 are in hand or promised. A children's ward is a crying need. At present there is only a "children's corner." Yet the children are the keenest sufferers from China's strange system of medicine. Twenty-five hundred dollars will provide that ward. Who will build it?

The Election of an Educational Secretary **A**T its meeting on December 13th, 1904, the Board of Missions created the office of educational secretary, and elected the Rev. Everett P. Smith to fill it. Mr. Smith was born in New York City thirty-five years ago, and after taking his degree in arts with the class of 1892 at Columbia University, spent three years at the Episcopal Theological School in Cambridge. He received deacon's orders in 1895 from Bishop Potter, and priest's orders later

in the same year, from Bishop Davies, of Michigan. His first post was as curate in St. Paul's parish, Detroit. Here he did valuable and lasting work in arousing and organizing missionary interest. In his college and seminary days Mr. Smith had hoped to go to the foreign field. Having been prevented



THE REVEREND EVERETT P. SMITH

from carrying out his purpose, he felt that at least he ought to undertake missionary service in the Far West, and accordingly, in 1901, he became the missionary in charge of Holy Trinity Church, Lewiston, in the District of Spokane. Two years later he became, and still is, the rector of Trinity Church, Pocatello, in the District of Boise. For several years Mr. Smith has given much time to the study of the Church's past and present work in the mission field, and of methods of imparting that information to other people. Wherever he has had opportunity of organizing study classes, and of arranging for missionary meetings, he has aroused lasting interest and enthusiasm. He is probably better equipped than any other clergyman in the Church for the special work the Board desires done.

*What will the
Educational
Secretary do?*

“JUST what work is an educational secretary supposed to do?” some one may ask.

In order to give a satisfactory reply it is desirable to recall some of the recent developments in the method of organizing home work for missions. Doubtless, for many years, there have been those who, either singly or in groups, have undertaken some missionary study, but the careful and systematic study of missions dates back but a few years. When the Student Volunteer Movement for Foreign Missions began to gather headway about fifteen years ago, its leaders realized that if the enthusiasm of the members was to be maintained and turned to good account, and if the right kind of recruits for the mission field were to be secured, it was necessary that the young men and women in the colleges, who composed the movement, should study missions with a care akin to that which they gave to any subject in the collegiate curriculum. Accordingly, a beginning was made in the preparation of text-books, and classes for missionary study were organized. As it was impossible to have each class in charge of an expert leader, the correspondence method of directing classes was adopted. This undertaking has been wonderfully successful. During the last years the S. V. M. has issued twenty-two text-books, covering the whole range of missionary work in various ways. Its educational secretary, from his office in New York, is directing this year the work of about 900 classes, with an enrolment of nearly 15,000 young men and women.

*Organizing the
Young People
of the Home
Congregations*

WITH the enlistment for missionary service of an increasing number of young men and women

from the colleges, it became evident that some way must be found for organizing the young men and women in the home

congregations, whether college students or not, for the support of those who were going to the front. Since the study of missions led college students to offer their lives for missionary service, it was felt that the study of missions would be the surest method for creating a body of intelligent, enthusiastic and generous supporters at home. Accordingly, within the last four years, several of the larger mission boards have established special departments for missionary study, with experts in charge. These educational secretaries organize mission study classes in congregations, prepare and suggest courses of study, hold occasional normal classes for training teachers, and direct, chiefly by correspondence, the study of groups of people in all parts of the country. Coincidentally with this development, partly as the cause of it, partly as a result of it, there has come into existence a movement known as the Young People's Missionary Movement. Its aim is to stimulate the study of missions by young people of all Christian bodies. One of its methods is to gather the general and local leaders of young people in the different churches for a summer conference, where, under the lead of experts in missionary matters, these leaders may follow a ten days' course of study for the purpose of qualifying themselves still further to be the leaders of young people in their own congregations and neighborhoods. Last year three such conferences were held; one for the North at Silver Bay, New York, attended by about 400 delegates; one for the South at Lookout Mountain, Tennessee, attended by about 100 delegates; and one for the West at Winona, Indiana, attended by about 100 delegates. These conferences also give the secretaries of the missionary societies an opportunity of meeting with the representative young people, and placing before them the policy the denominational board of missions is endeavoring to carry out. The Young People's Missionary Movement is directed by an Executive Committee of which the Corresponding Secretary of our Society is a member.

*The Importance
of Special Courses
of Study in the
Church's Missions*

COURSES of study prepared by organizations like the Student Volunteer Movement for the colleges, and by the Young People's Missionary Movement for the members of the home churches, must be general in character. In order that this general study may be followed by the careful study of the missions of the Church, it is of the first importance that there should be at the Church Missions House a secretary who has no responsibilities of an administrative character, so far as the mission field is concerned; and who is, therefore, free to devote himself to the organization, enrolment and direction of study classes. This, then, is the kind of work the Board of Missions desires to entrust to Mr. Smith. In addition to directing classes in the study of missions in general, he will naturally prepare courses for the study of the Church's work in particular, possibly combining with this some study of the missions of the whole Anglican Communion.

*Some Results of
Mission-Study*

EXPERIENCE has shown that study of this kind produces results of a high order. First of all, it sends recruits to the mission field. St. John's College, Shanghai, to take one specific instance, now numbers among its faculty a young man who was led to volunteer through his work in a Lenten study class, organized in the parish with which he had connected himself after leaving college. So, too, this study converts the half-sceptical or languid supporter of missions into their intelligent champion, able to enlighten ignorance, to remove prejudice and to bring home to those who are antagonistic or indifferent, something of the real meaning of the achievements of the missionary enterprise. Naturally, missionary study, in time, if not at once, shows its results in largely increased offerings. To illustrate

by the parish already referred to: Five years ago its offerings towards paying the appropriations of the Board amounted, in a year, to \$574.78. In the same year it made special gifts of \$462.32. These amounts included the contributions of the Woman's Auxiliary and of the Sunday-school. Last year the same parish sent offerings of \$3,544.28 to pay the appropriations, and gave \$2,425.98 to special objects, while the Sunday-school Easter offering amounted to \$415.06. In other words, the total gifts increased in five years from \$1,037.10 to \$6,385.32. There had been no change in the rectorship. The financial ability of the parish had not materially altered. Its communicants now number just over 600. It cannot be called a large and wealthy city parish, though its congregation is chiefly drawn from the well-to-do element in a prosperous city of 90,000 people.

THIS fine achievement is not *What Has Been Done in One Place to be credited exclusively to Others* in the study of missions.

Several elements, no doubt, have entered into it, but study has helped wonderfully. How could it be otherwise when, for about two months each spring, a group of twenty-five or thirty people, including some of the leading young business and professional men of the community, have met weekly to study the facts about missionary methods and needs, and the progress of God's Kingdom? This congregation was fortunate in having among its members two or three persons who were enthusiasts in mission study, and who knew how to organize and conduct classes. But few parishes are so equipped at present. It will be one of the functions of the educational secretary to make it possible to organize such classes in many other parishes and to train leaders to conduct them. Mr. Smith has not yet signified his acceptance of the election.



THE NEW ST. LUKE'S HOSPITAL ON SEWARD ROAD, SHANGHAI

The Opening of the New St. Luke's Hospital, Shanghai

BY C. S. F. LINCOLN, M.D.

A STRANGER going down the Seward Road in Shanghai, on October 26th, would have noticed a big Chinese flag floating from a very attractive modern building which takes up the greater part of a small triangle formed by three streets in one of the busiest parts of this busy metropolis of the East. It was the day of the formal dedication of the new main building of St. Luke's Hospital. The dedication exercises were held in one of the wards on the third floor. In the absence of both the Bishop and Archdeacon Thomson, the Rev. Dr. Pott presided and, after offering the prayer of dedication, called upon Dr. Boone, who welcomed the guests and gave a brief sketch of the history of St. Luke's. He greatly regretted the absence of his colleague, Dr. Wm. Hamilton Jefferys. His zeal, combined with the generosity of his

family, made possible the erection of the new building.

Dr. Parke, of the Southern Methodist Hospital in Soochow, spoke of the work being done in China by all medical institutions founded in the spirit and name of Christ; of the need for more of them, especially those for the treatment of the insane; and pointed out to his Chinese hearers the lessons in philanthropy and practical religion taught by such work.

The Rev. Dr. Timothy Richards followed, in Chinese, and spoke of the usefulness of such institutions and the benefit derived from the introduction of foreign medicine and surgery into China. His remarks were thoroughly appreciated by his auditors, and especially by two of the officials present, who kept interpolating a running fire of approval throughout his address.

Dr. Duncan Reid, one of the leading local physicians, who has long been on the surgical staff of the hospital, dwelt briefly on the value of such an institution to the community, and the variety of cases treated there; mentioning the fact that the great increase in the number of manufacturing industries had multiplied many times the number of accidents, due to the carelessness of the

to two of Dr. Jefferys's brothers, and above the operating room, which is also a memorial. The latter is a model of its kind, with all the latest conveniences, and is the delight of every medical man in China who has seen it. The sterilizing and instrument room adjoins.

On the outside of the chapel is a frieze of terra-cotta with the inscription in Chinese, "Glory to God in the highest,



THE LARGE MEN'S WARD AT ST. LUKE'S *

Chinese in handling machinery. He also spoke very appreciatively of the good work being done by two of our own medical graduates, the present house physician and house surgeon.

The new building is of the prevailing Shanghai type, built of gray brick trimmed with red, and is lighted by gas and electricity. It is triangular in shape. The base, fronting on Seward Road, is three stories in height; the south end, on the third floor, is fitted up into an attractive sun parlor and roof garden for convalescents. The apex of the triangle, on the Boone Road side, is two stories in height, having below a neat little chapel, which is a memorial

and on earth peace, good will toward men."

The first floor is taken up by the chapel, reception room, offices for the physician and surgeon in charge, accident room, a small laboratory, a good-sized ward, and lavatories; on the second floor are two surgical wards, the operating and sterilizing rooms and four private rooms opening on to a small veranda, and another lavatory and bath room; on the third floor is another ward, the X-ray room, a pathological museum, a disinfecting room, four more private rooms, and the sun parlor and roof garden. The new building connects by a covered passage with the two large

wards, which were not torn down. In the hall is a traction elevator, large enough to take in a ward carriage for the moving of patients.

Directly across from the main building on the corner of Seward and Nanzing Roads are the out-patients' dispensary and the drug room. It was formerly our woman's hospital, and

THE Christians of the Jebu country in Western Equatorial Africa have recently sent \$250 for the British and Foreign Bible Society. The average parish in this country, comparing this gift with its own gift to one of our Bible or Prayer Book societies, might be inclined to think that the Church in Jebu is a highly developed institution. True,



"THE OPERATING ROOM IS A DELIGHT TO EVERY MEDICAL MAN IN CHINA WHO HAS SEEN IT"

during the long months of building has been doing double duty. Behind it is a neat new building with quarters for the Chinese house surgeon and physician and the Chinese medical students during their two years' study at St. Luke's, and a class room for their use.

Such, in brief, is the new St. Luke's. That it may long remain to reflect honor upon the cause which it represents, is the prayer of all who have the interest of Christian missions and progress of medicine and surgery among the Chinese at heart.

it has about 10,000 native "readers," as they are called, that is to say, those who are learning something about the Christian Gospel, meeting in 119 centres, under the leadership of thirty-two native teachers. When Bishop Tugwell visited the country a few months ago, a deputation of the leading men begged him to ask the English Church Missionary Society to send a teacher who could train their young men to be teachers. There was no request for financial help. They asked also for two women workers—one a physician and one a teacher,



THE RIGHT REVEREND JAMES DOW MORRISON, D.D.,
Bishop of Duluth

Church Progress in Northern Minnesota

BY THE RIGHT REVEREND JAMES DOW MORRISON, D.D., BISHOP OF DULUTH

THE Missionary District of Duluth was formerly part of the Diocese of Minnesota. At one time this diocese was coterminous with the state, the greater part of which, when Bishop Whipple assumed the duties of the episcopate, was an unbroken wilderness. As time went on, and the population increased, the Bishop found the duties of his office too much for his strength, and in 1886 the Rev. Mahlon N. Gilbert was appointed assistant bishop. Even this relief was found inadequate, and in 1895 the Diocese of Minnesota petitioned the General Convention to permit a division of its territory. It was proposed that the diocese should be restricted to the southern portion of the state, which was well populated, and which contained the two cities of Minneapolis and St. Paul, together with the educational institutions at Faribault, and on the other hand, that

the central and northern portions of the state, which were either sparsely settled, or an uninhabited wilderness, should be constituted a missionary district. The consent of General Convention was obtained, and the District of Duluth was formed. Under this arrangement the Diocese of Minnesota covers about 26,000 square miles of territory, and the District of Duluth 57,000 square miles, or rather more than two-thirds of the area of the state.

At a meeting of the House of Bishops held in New York in October, 1896, the Rev. James D. Morrison, D.D., of Ogdensburg, N. Y., was elected first Bishop of Duluth, and after some hesitation accepted the appointment. Bishop Gilbert, of Minnesota, who had been exercising temporary oversight of the district, in urging Dr. Morrison to accept, wrote: "If you decline, I believe it will mean for me the sacrifice of my life." So un-

equal did he feel to the hardship and the effort incident to the care of this vast missionary field.

The Bishop of Duluth was consecrated in All Saints' Cathedral, Albany, February 2d, 1897, and the same month began the first visitation of the district.

The western portion of the District of Duluth, from Big Stone County on the south to the Canadian border, is prairie, the belt varying from fifty to possibly one hundred miles in width. Eastward of the prairie belt, the country is forest, except where human agency has removed it. Almost all the land, when the forest is removed, is adapted for agriculture, with the exception of the portion to the northeast of Duluth, which is rough, broken and rocky. Grasses, however, grow in it with great luxuriance, and when the forest is removed it will be found well suited for dairy and stock-raising purposes. North of Duluth, at a distance of from sixty to one hundred miles, are two ranges of hills, called the Messabe and Vermilion ranges. They run from southwest to northeast, and in them are found the immense deposits of iron ore which have made the region famous throughout the world. Last year more than 12,000,000 tons of ore were sent from these mines to the furnaces of Ohio and Pennsylvania. As the ore contains more than sixty per cent. of metallic iron, we can form an estimate of the economic value of this product of the country. The mines are of relatively little value to Minnesota; they are owned by eastern capitalists. The ore is mined, loaded and transported, with all the ingenious labor-saving appliances of modern science, and only a comparatively small number of unskilled laborers at low wages are employed. These workmen, as a rule, are foreigners—Finns, Poles and Austrians, who have been imported with the design of avoiding strikes and other annoyances from which industrial enterprises so frequently suffer. The ore is carried away to cities like Pittsburgh and Youngstown, and supplies the raw material for the enormous steel

plants with their armies of skilled workmen. This is inevitable. The iron product is principally consumed in the east, and the steel mills must be located there.

As the west fills up with people, and the local demand for structural steel increases, the furnaces and steel plants, to consume the product of the Minnesota mines, will be located at Duluth. One furnace is already located there, and is said to be a commercial success.

Since 1897 there has been an encouraging development of the country and a great increase of population. At that date the greater part of the country was still a wilderness, and vast areas were included in Indian Reservations, which have since been thrown open for settlement. Since that time hundreds of miles of railway have been built, opening up tracts of land previously almost inaccessible, and the settler has penetrated to the utmost recesses of our vast forests, to establish a home for himself and his family.

As an illustration of the rapidity with which this transformation has taken place, I may mention that in 1898, while visiting the Indian missions camped in the pine forest near the southern extremity of Cass Lake, the nearest white settlement was fully twenty miles to the south. The following year, at the same place, I lodged in a very comfortable hotel with the usual accessories of civilized life, and was told that the population of the town numbered 1,200. All down the banks of the Rainy River the rude habitation of the homesteader has appeared within the last year or two, and the time is not distant before the whole expanse of northern Minnesota will be filled with an industrious and progressive population. Lately some of the immense Indian Reservations have been materially reduced and the portion redeemed thrown open for settlement. A short time ago, a portion of the Red Lake Reservation was purchased from the Indians, and offered by the Government for homesteads. There were 250,000 acres in the tract, all of which is



SOME TYPES OF DULUTH CHURCH ARCHITECTURE

- (1) *A gift of \$500 will make possible the erection of a chapel like this in any one of a number of places*
- (2) *St. John's, Moorhead*
- (3) *The former Car Barn in Duluth that may some day be a Cathedral*
- (4) *A church and rectory in one of the smaller towns*

said to be very fertile. It has been nominally occupied by twenty-three Indian families, who went elsewhere to hunt and fish, and who had less than ten acres under cultivation. Within a month after the land became available for homesteads, I was told that the whole tract had been taken up.

The last census showed that the popu-

lation of northern Minnesota has doubled in ten years, while that of the city of Duluth had increased more than seventy per cent.

Church Extension

The District of Duluth has made considerable progress in Church extension

since 1897. At that time there were two self-supporting parishes in the district. There are now thirteen. Churches have been built, paid for, and consecrated, at Moorhead, Lake Park, Staples, Onegum, Grand Rapids, Hibbing, Two Harbors, St. John's, Duluth, Willow River. Houses of worship have been purchased and paid for, but not consecrated, at Aitkin and Trinity Mission, Duluth. Churches have been completed, their debt extinguished and the build-

about eighty patients. It has a considerable number of excellent private rooms and the latest appliances of medical and surgical science. The value of the grounds and building is estimated at \$100,000; and there is a debt of \$25,000 on the property.

The old Indian hospital at White Earth was destroyed by fire some time ago, and a new hospital has been erected in its place. There are a great many places in the District of Duluth where



THE OLD BISHOP WHIPPLE HOSPITAL AT WHITE EARTH. DESTROYED BY FIRE AND NOW REPLACED BY A NEW BUILDING

ings consecrated at New Poquesville, Morris, Sauk Rapids, Fergus Falls, Cloquet and St. Luke's, Duluth. The church at Wadena has been completed and paid for, but is not yet consecrated. New churches have been built at Little Falls and St. Peter's, Duluth, but there is a debt still resting upon them. Parsonages have been built or purchased at Hallock, Lake Park, Detroit, Wadena, Brainerd, Little Falls, Cloquet, Hibbing and Virginia. A new fireproof building has been erected for St. Luke's Hospital, Duluth, with a capacity for the care of

the Bishop and his clergy hold occasional services, but where there is no settled pastor. In addition to these, new missions have been organized, and pastors are now regularly serving them, at Ortonville, Beardsley, Graceville, Morris, Breckenridge, Staples, Aitken, Willow River, Princeton, Trinity and St. Peter's, Duluth, Two Harbors, Eveleth, Hibbing, Grand Rapids, Cass Lake, Lake Park, Eagle Bend, and a number of other places. We ought to build churches at once, at Eveleth, Cass Lake, Bena, Bremedje, Eagle Bend, Orton-



THE NEW ST. LUKE'S HOSPITAL, DULUTH

ville, Graceville, Beardsley, Breckenridge, Princeton, Roseau, Warroad, Beaudette and Couchiching. A gift of \$500, added to what the local people can give, would enable us to put up a church at any of these places free of debt.

We also are in great need of parsonages, the lack of which is often a very serious obstacle, as house rent is a heavy charge on the meagre income of a missionary, and not unfrequently in a new community the clergyman cannot find a house in which he can shelter his family.

The working staff of the District of Duluth, exclusive of non-parochial clergy, consists at present of the bishop; twenty-two priests; twelve deacons. In addition, four priests canonically resident in other dioceses are in active charge of missions in the District of Duluth; and four lay-readers have charge of missions.

All the Indians of Minnesota, with the exception of a mere handful, are established on reservations within the District of Duluth, and for many years the Church has carried on missionary work among them. By the efforts of Bishop Kemper and Dr. Breck, and afterward of Bishop Whipple, missions and schools were established in a number of places, and a blessed influence was exercised on the Ojibway population.

For twenty-five years the Rev. Joseph

A. Gilfillan lived among these Indians as the superintendent of the missions, and his devotion and self-sacrifice were fruitful in winning hundreds of them to the Christian faith. No one probably can know the full story of the faith, the patience and the heroic courage of men like Whipple and Gilfillan in their efforts to establish and maintain the Indian chapels and schools. The burden of supporting the schools at length became too great, and about 1892 or 1893 they were taken over by the United States authorities. This has been a serious spiritual loss to the Church, as the Government schools are merely secular institutions, and make no provision for religious instruction.

When the Bishop of Duluth made his first visitation of the Indian missions, he found that not one of the Indian schools was in charge of a Churchman. Many of the Indian children, also, are taken away to the contract schools in distant parts of the country, where they are retained for a number of years. They are removed just about the time when they should begin preparation for confirmation, and the result is that they are, as a rule, lost to the Church. In my judgment, all the educational institutions for the Ojibway Indians of Minnesota should be located on or near reservations, that the uplift of this reforming and civilizing influence may be felt by

the whole community, and at the same time that the family relation may not be broken forever by the entire separation of the children from their parents for a term of years.

We have under our faithful and efficient Indian superintendent, Archdeacon Appleby, eight Indian deacons and one Indian catechist, in charge of thirteen Indian missions. One of these missions has for years been supported by a

of Duluth, the Mississippi Valley, and the Red River Valley. It has its local branches of the Woman's Auxiliary and the Junior Auxiliary, and it gives toward general missions about double the amount of its apportionment.

What are our greatest and most pressing needs? First of all, new churches and parsonages. Next I place the need of a general missionary for the new portions of our territory. Next in order



THE CHURCH OF OUR SAVIOUR, LITTLE FALLS. ONE OF THE BETTER TYPE OF TOWN CHURCHES

lady of the diocese of Newark. Would that others would follow her example.

A considerable portion of the population of northern Minnesota has come from Norway and Sweden. These people form one of the best elements of our population, and their thrift, industry and intelligence have added greatly to the resources of the commonwealth. We have five Swedish missions in charge of three clergymen who are Swedes by birth.

The District of Duluth is divided for missionary purposes into the deaneries

I would place the endowment of two beds in St. Luke's Hospital, one for our Indian children, and the other for the clergy of the district.

Then comes our episcopal endowment. We are anxious to make a diocese of the District of Duluth, and we want to apply for admission to the General Convention in 1907. To enable us to do so we need in addition to the funds on hand the sum of \$10,000.

Lastly, we want an endowment for our cathedral in Duluth. Some time ago the Bishop purchased in the heart of the



THE INDIAN BOYS AND GIRLS AT LEECH LAKE CHAPEL

resident portion of the city, and at a distance of about two miles from any of our other churches, a brick car-barn belonging to the traction company; a large structure about 100 by 140 feet. He added to the purchase an additional lot, giving a frontage on Superior Street of 150 feet. In the office of the car-barn, which has been transformed into a chapel, Trinity Mission is located. On this site the Bishop's church or cathedral will be built some day, when it may be God's will. But for the present, if the Bishop had the resources, he would place under the roof of the car-barn a large chapel, with the guild rooms, boys' and men's reading rooms, etc., that a working parish requires. He wants for this church an earnest, hard-working priest to act as his vicar, and a well-equipped assistant, whom he can use when he needs him to supply a vacant parish or mission. He also wishes to be able to keep a new deacon at the cathedral under his eye, until he knows his capabilities before assigning him his post. And, finally, he wishes to be able, now and then, to take some brother who is not getting on very well with his work and place him on the cathedral staff for

a few months, while one of the clergy supplies his mission. He thinks that the stimulus of new methods, under wise direction, would often redeem a man who had been pronounced a failure. To accomplish these objects an endowment is needed for the cathedral.

Dreams are seldom realized, but they do no harm if meanwhile we try with what might God gives us to do the Master's work, and humbly leave results to Him. May He, in His infinite mercy, accept our feeble and often futile efforts to do His will.

Some Duluth Statistics

Parishes	17
Missions (organized).....	40
Missions (unorganized).....	18
Number of families.....	1,682
Total number of individuals.....	5,660
Total number of communicants...	3,255
Baptisms, infants, 348; adults, 105	453
Confirmations	324
Number of Sunday-schools.....	50
Number of teachers.....	204
Number of pupils.....	1,860
Number of churches.....	50
Number of rectories.....	25
Number of hospitals.....	2
Valuation of church property.....	\$197,950



THE RIGHT REVEREND FRANKLIN SPENCER SPALDING
Bishop of Salt Lake

The Consecration of the Bishop of Salt Lake

BY THE REVEREND ARTHUR R. TAYLOR

ON Wednesday, December 14th, the consecration of the Rev. Franklin Spencer Spalding to be Bishop of the Missionary District of Salt Lake took place in St. Paul's Church, Erie, Penn., the parish of which the Bishop-elect had for eight years been rector. Almost exactly thirty-one years before (December 30th, 1873), the father of the new Bishop was consecrated Bishop for Colorado in the same church, of which he likewise had been the beloved rector. There were in attendance the Bishops of Missouri (presiding), Pennsylvania, New Jersey, Pittsburgh, Western New York, Central Pennsylvania, and Southern Ohio—and about forty clergy. A great congregation filled the fine church. The Presiding Bishop began the service, the Bishops of Pittsburgh and of New Jersey reading, respectively, the Epistle and Gospel. The sermon, by the Bishop of Southern Ohio, was felicitously keyed upon St. Luke iv. 42-43—verses whose choice seemed, under the circumstances, more than masterly. Those who listened will never forget this noble missionary sermon, afterward characterized by a distinguished visitor as “perhaps the

most noteworthy sermon yet preached at the consecration of a bishop.”

The Bishop-elect was attended by the Rev. E. J. Knight, of Trenton, N. J., and the Rev. A. R. Taylor, of Warren, Penn. The presenters were Bishops Whitaker and Talbot. Mr. J. W. Reynolds, senior warden of St. Paul's, Erie, read the consent of the House of Deputies, and the Rev. Dr. S. D. McConnell, of New York, that of the House of Bishops. The Bishop of Western New York said the Litany. The seven Bishops present joined in the imposition of hands.

The speeches made at the luncheon which followed the service revealed the conviction that the Church has sent of her very best and fittest to Salt Lake. In a rectorate of eight years, Bishop Spalding has doubled a parish and made it the second in a large diocese, won the common heart of a community of 50,000 people, and reached in helpfulness many other parts of the Diocese of Pittsburgh. He is of the most stalwart and sturdy physical and spiritual type, as unfearing as reverent, and as selfless as strong. He takes a splendid manhood and an unwavering faith in Jesus Christ into a region where just such manhood must mean mightily for the Faith of Christ.



THE RIGHT REVEREND HENRY D. AVES, D.D.,
Bishop of Mexico

The Consecration of the Bishop of the Missionary District of Mexico

BY THE RIGHT REVEREND FRANCIS K. BROOKE, D.D.

THE consecration of the Rev. Henry Damerel Aves as Bishop of the Missionary District of Mexico, took place in Christ Church, Houston, Tex., of which he has been for twelve years rector, on December 14th. The day was peculiarly beautiful and the church, which has an unusually impressive interior, lent itself with peculiar fitness to the solemn service. The Bishop of Dallas was the presiding bishop for the occasion and the preacher. The co-consecrators were the Bishops of Oklahoma and Indian Territory, and Alaska, old-time friends of the bishop-elect. The Bishops of Texas and Arkansas acted as presenters, the latter being also, in times past, a fellow-student at Bexley Hall and a co-worker in Ohio with Dr. Aves. The other bishops present were those of West Texas, Louisiana and Kansas. The latter read the commission to consecrate. The certificate

of the House of Deputies was read by Dean Richardson of San Antonio. The attending presbyters were the Rev. T. B. Lee, one of the senior priests of the diocese, and the Rev. Charles S. Aves, brother of the bishop-elect, and rector of Trinity Church, Galveston.

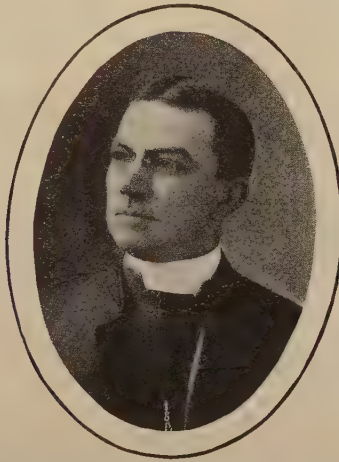
The sermon by Bishop Garrett was a careful and strong presentation of the "Historic Episcopate," its basis in Apostolic authority, its present usefulness in the practical work of the Church and its essential value in any scheme for the reunion of Christ's people. The address to the bishop-elect was especially direct and solemn.

Bishop Aves, while a man of fifty years of age, looks much younger and goes to his new work strong in body and mature in mind and character, with a large experience in dealing with "all sorts and conditions of men." Those who know him well feel assured that the Church is

sending to a difficult and delicate task one who brings to it marked qualifications of earnestness, faithfulness and common sense.

Bishop Aves is a graduate in Arts and Theology of Kenyon College, Gambier, O. He was born near Monroeville, O., July 10th, 1853, of English stock, and lived all his boyhood in that neighborhood. He served in that diocese the parishes of St. Paul's, Mt. Vernon and St. John's,

Cleveland, after his ordination by Bishop Bedell to the diaconate in 1883 and the priesthood in 1884. The last twelve years of his ministry have been years of steadily growing and successful accomplishment in a field so different from those in Ohio as to prove marked adaptability, and give promise of long-continued usefulness in the varied demands that must inevitably come upon a missionary bishop in Mexico.



THE RIGHT REVEREND ALBION W. KNIGHT
Bishop of Cuba

The Consecration of the First Bishop of the Missionary District of Cuba

BY JOHN W. WOOD

ON St. Thomas's Day, December 21st, 1904, the Rev. Albion W. Knight was consecrated the first Bishop of the Missionary District of Cuba. The service was held in St. Philip's Cathedral, Atlanta, of which the new bishop had been dean for the last eleven years. The last episcopal consecration to occur in St. Philip's was also of a missionary bishop, when, just thirty years ago, the then dean of the cathedral, the Rev. R. W. Barnwell Elliott, was consecrated the

first Bishop of the Missionary District of Western Texas. This last occasion was an imposing and inspiring one. Its importance was emphasized by the presence of the Presiding Bishop of the Church, the Right Rev. Dr. Tuttle, who came from St. Louis for the purpose. Associated with him as co-consecrators were the Bishop of Florida, the Right Rev. Dr. Weed and the Bishop of Georgia, the Right Rev. Dr. Nelson. Mr. Knight was accompanied in the procession by his attending presbyters, the Rev,

C. T. A. Pise and the Rev. C. B. Wilmer.

Beginning with the missionary note in the processional hymns, "O Sion, haste," and "Jesus shall reign," the service proceeded with dignity and reverent heartiness. The Bishop of Southern Florida, the Right Rev. Dr. Gray, read the Epistle and the Bishop of Florida the Gospel. The sermon was preached by the Bishop of Louisiana, the Right Rev. Dr. Sessums. After tracing the institution and development of the episcopal office in the early Church, Bishop Sessums emphasized its practical present-day value as a centre of unity for the diocese, for the Church at large and for Christendom; its essentially missionary character and the opportunities it offered to, and the obligations it imposed upon, its holder to serve all sorts and conditions of men.

After the sermon the Bishop-elect was presented to the Presiding Bishop by the Bishop-coadjutor of Fond du Lac, the Right Rev. Dr. Weller, and the Bishop of Mississippi, the Right Rev. Dr. Bratton. The testimonials from the House of Deputies were read by Major Cunningham and those from the House of Bishops by Archdeacon Cassil. Then followed the singing of the Litany by the Bishop of Georgia. The Bishops of North Carolina, South Carolina and Alabama united with the bishops already named in the imposition of hands. Under the direction of the Rev. F. F. Reese, D.D., of Nashville, who acted as master of ceremonies, the service proceeded smoothly to its inspiring close. The offerings were for the Church's work in Cuba.

In order to mark further the missionary character of the consecration, a mass meeting was held in the evening in the Wesleyan Tabernacle, largely attended by members of all the Atlanta congregations. "Church Extension at Home and Abroad" was the theme of the addresses. Bishop Weller's subject, "The Sound of the Gospel," gave him the opportunity of emphasizing the fundamental place of missions in the life of the Christian. A man's interest in, work for, and gifts to, the missionary

enterprise are a direct measure of the value he places upon the Christian revelation, and are a clear indication of his estimate of our Lord's sacrifice for the world. Mr. John W. Wood, who represented the Church Missions House at the consecration service, pointed out that busy men believe in missions because, among other reasons, they find in them the elements of enterprise, heroism and success.

Bishop Knight spoke of some of the needs of his district and of his plans for meeting them. He laid special emphasis upon the Church's mission to the Americans, and especially to the young Americans resident in the island, and upon all that the Church might do, through setting forth the Catholic faith in its purity, to aid the Roman Communion to abolish many abuses in its administration. He pointed out the utter inadequacy of the appropriation of \$10,000 a year for the work to be done among the nearly 2,000,000 people of the island. Already that amount had been distributed in caring for the plans now formed. He must have more means for development in other directions. Bishop Tuttle, in his inimitable way, spoke of himself as "grandfather bishop" and of Bishop Knight as "the baby bishop." Then he expressed his pride in the vigorous way in which the new bishop was taking hold of the burden the Church had laid upon him, his pride in the progress that was being made in the Diocese of Georgia, his pride in the fact that one of the early missionaries of the Society for the Propagation of the Gospel, to Georgia, was John Wesley, in whose honor the place in which the evening's meeting was held had been erected, and that John Wesley, like a good Churchman, had conducted the prayer book service and celebrated the Church's sacraments.

Bishop Nelson, who presided at the meeting, brought it to a close with a call for offerings and pledges, and expressed his gratitude for the promise of a larger missionary interest manifested in a meeting of such a character at such a time.

A Diocesan Study of the Negro Problem

BY THE RIGHT REVEREND THEODORE D. BRATTON, D.D.,

Bishop of Mississippi

THE Church's "Negro problem" has been presented ably and fully and often by those who, in years past, have felt responsibility for its solution. I feel very deeply the growing importance of the questions involved, and ask a kindly consideration of it as it exists in the Diocese of Mississippi. I think there are not a few thinking people who have the inclination and the means to help us in this overwhelmingly difficult task of evangelizing a race which far outnumbered our own in this state.

First, then, the diocese in general, for a view of this is essential to the understanding of the problem. Mississippi has always had a rural population. There are many villages, but no large cities. The census of 1900 distributes our population as follows:

Towns of 15,000 or over.....	0
Towns of 10,000 or over.....	3
Towns of 5,000 or over.....	7
Towns of 2,000 or over.....	27
Towns of 1,000 or over.....	53

The total number of towns is, in round numbers, 2,500. When the population of each of these towns is divided by two, we have the average proportion of whites and Negroes. Thus, our largest city of 14,834 contains 7,417 whites and the same number of Negroes. This proportion rarely varies. The country population has a vast majority of Negroes, and a few small villages are inhabited by Negroes only. Of a total population of 1,551,270 (census of 1900) a decided majority is Negro.

This being the distribution of population, it is not surprising that there are only seven really self-supporting parishes in the diocese, corresponding to the seven towns of more than 5,000 inhabitants (which means more than 2,500 *white* inhabitants). These seven parishes must carry the burden of more

than seventy non-supporting stations and the Negro work besides. That this can be done seems utterly absurd, if we are to accomplish any really active and aggressive work among them. Indeed, it is difficult to see how this small force is to care for its own white population without aid from the Church.

This problem becomes all the more difficult with the rapid increase of population. Of this increase few are Churchmen, and our means of spreading the Gospel are not, therefore, increased in proportion to the opportunities. Rather, the opportunities come almost upon the wings of the wind, while the means, both men and money, make haste very slowly. For example, the last census credits Jackson with nearly 8,000. Within the past three months we have had a directory printed for the city and suburbs (on continuous streets) and find 23,000 separate names in this one aggregation of people. Thus the city has more than doubled its population in these four years. So with quite a dozen other towns, save that in these latter we have never had a permanent, and in some cases no, foothold.

We are exceedingly anxious to take up the new burdens which such opportunities afford. The rapid growth in the state is bringing them so rapidly that it has been impossible, so far, for our people even to realize what is going on. When I speak of A, for example, as a town of 3,000 inhabitants, my auditors who knew it three or four years ago as a village of 1,500 (half Negroes) cannot take it in. And thus far, I have been obliged to chafe under a condition in which I am only able to send a missionary occasionally to these growing towns, or pay an annual visit myself, as my appointments bring me in reach. This large increase comes almost wholly from our own American citizens, those who must be our pillars of strength, social,

political, and religious, in the future. I grow restive when I consider how little I am able to do in the effort to reach them with the Church's ministrations. We are working at the problem, we are not wringing our hands, and we are accomplishing something. We are determined to ask no more from the General Board for our work among the white people than we now receive, \$1,280, though we could profitably spend four times that amount. The bearing of all this upon our problem of evangelizing the Negro must be apparent. Without the ability to make real headway among our white population, with only funds enough to keep alive the present work among them, what are we to do with the nearly 900,000 Negroes?

We have at present, representing the Church's work among this great multitude of Negroes of the diocese:

St. Mary's Mission, Vicksburg, with about 80 communicants; St. Mary's Mission School, Vicksburg, with about 100 pupils; Trinity Chapel, Natchez, with about 20 communicants; a newly opened mission in Jackson with 6 communicants and bright prospects.

For this work we employ two priests and three teachers, and own two church buildings and a small rectory (all of wood). The school is conducted in a rented building which is in very bad repair, but which is always filled with pupils from the opening of the session to its close, and the principal tells me many more apply each year than she can possibly take. Of the school more later.

To maintain this work, our sources of supply are:

From the General Board of Missions	\$1,100
From the Diocesan Board of Missions	400
From Trinity Chapel, Natchez	200
From St. Mary's, Vicksburg (about)	240
Total	\$1,940

It is hardly necessary to say that this sum does not support even the present

work among the colored people, and I must find the balance somewhere and somehow.

It is natural to ask, Cannot the diocese give more? Our people are already giving one-eighth of the whole amount subscribed for missions in the diocese to this Negro work, notwithstanding we have but three missions and one school for the Negroes, against about seventy stations requiring assistance for the whites. In this rural diocese our offerings for missions in the diocese amount to about \$1 per communicant. This is not bad, when one remembers that, in this scattered, sparsely settled country, the burden of clerical support is far heavier than it is in larger centres of population. In time we hope to increase this materially, and indeed the present status represents a large increase over last year's receipts. But this increase, when it comes, and immediately it comes, is already needed for opening up new fields which the rapid increase of population has already prepared for us.

I close with some information about our St. Mary's School in Vicksburg, and some thoughts about the education of the Negroes. St. Mary's is thoroughly well managed by its principal and two assistants, the missionary-in-charge, as rector, conducting the religious devotions. The school has no permanence, because it must hold its sessions in a rented building. This building, while well located, is in bad repair; within it is kept wonderfully clean and fresh. How the teachers manage to do this, is a mystery to me. It is no less a mystery, how they have succeeded in holding a full school in such quarters. But they perform both these wonders. My chief anxiety is lest the building be disposed of or rented to some one else. Bishop Thompson felt this, I am informed, and made an appeal for funds to buy a permanent house for the school. Friends sent him about \$700, which was turned over to me upon my consecration and I still have it in bank, hoping to add to it. In spite of all difficulties, the school is as well conducted as any I have

ever seen, and is doing an admirable work for our colored children.

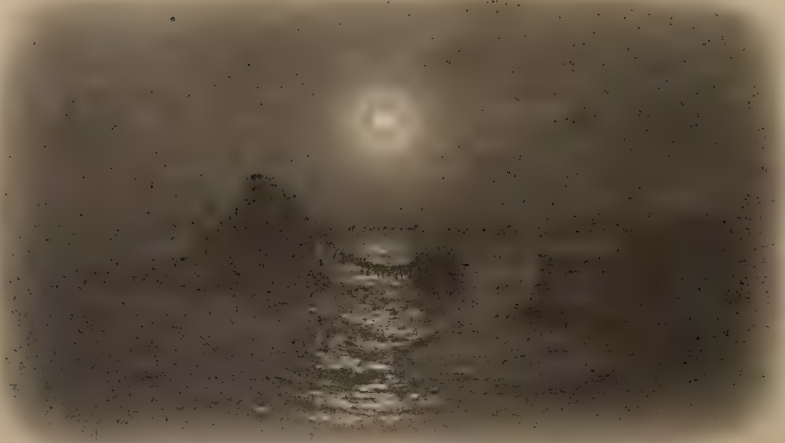
I have been actively engaged in work for the Negroes, and among them, for just twenty years, beginning as a lay preacher or exhorter licensed by Bishop Quintard, and I am fully convinced that it is only through Christian education that we can properly evangelize the Negro race or, indeed, any race. The Church's strong right arm is her school. We must use this means before all others, if we are to build up this people morally and spiritually. The Negro is the most religious human being in the world, and yet he has less religion (as the Churchman knows religion) than any people I know of. It is not altogether his fault. Nor is it wholly the fault of the Churchmen in whose midst he dwells, or rather (for it is true so to express it in this diocese) who dwell in his midst. He has never "received Christ Jesus the Lord" in fulness by faithful instruction, and how can he be expected to "walk in Him"? He has never been "rooted and built up in Him, and established in the faith," and how can he be expected to "abound therein with thanksgiving"?

And while it is not his fault that he is so generally free from fundamental Christian principles, it is also true that we who live in his midst are not wholly to be blamed for it. The statement needs no proof. We have been a scattered people, and for years were a devastated people. The white population of the entire State of Mississippi is not one-fourth as large as that of New York (Greater New York) and scarcely larger than Boston. The Diocese of Mississippi contains about twice as many communicants as Trinity parish, Boston, or Trinity Church (not the whole parish), New York. When this handful grapples with the problems of educating the Negro, it is confronted with the problem of life or death in its own struggling body. Yet it is the solution of this problem that is to work out for and in the Negro the destiny of his race. The school instruction which

he is getting under the popular system is not educating him in morals and principles. His real education must come, and as I believe can only come, through Christian education.

In the days "before the war" the Negroes were, on many of our plantations, carefully taught by whites, and many of them became communicants, under the constant influence of those who felt their responsibility for them. After the war, most of them joined other religious bodies, abandoning the Church of their former owners. Instead of white teachers and preachers to instruct them (and many of these preachers were eminent men in the Church), they came to depend upon their own race to supply both, long before they were in any measure prepared. They had nothing with which to supply the influence of former years. And it is necessary to supply this deficiency by the establishment and maintenance of such institutions of Christian education as will best provide for their needs. I believe that we can do the work if we have the means, because it is already being done at Lawrenceville, Va., and Raleigh, N. C., and I am anxious to have a permanent home for our school in Vicksburg which in time may and should become the school of Christian instruction for all the country about us—just such a school as those which I have mentioned. It is greatly needed in this great Mississippi Valley, which is teeming with Negroes.

DR. JOHN G. PATON, known throughout the world as the Apostle to the Hebrides, has again narrowly escaped death at the hands of South Sea cannibals. In a fight which took place on one of the unevangelized islands in the South Pacific, between hostile tribes, Dr. Paton went upon the field and attended the wounded at the risk of his life. While thus engaged, he was twice made the mark of spears hurled by the attacking tribe, but in God's providence was preserved.



THE WIFE AND HUSBAND ROCKS, FUTAMI, JAPAN

The Rocks of Futami and the Shrines of Ise

BY THE REVEREND JOHN C. AMBLER

IT is hard for those in the home land to realize the exact environment of a missionary in Japan. We live in the midst of a life strange in many of its features. Many grotesque creations of the imagination are objects of reverence in this land, in spite of its advance in the arts of peace and of war.

When I visited the missions in the Province of Ise on October 8th, the countryside was alive with people celebrating the harvest festival. Banners and streamers fluttering in all directions told the outer world how all of the Shinto temples and shrines were doing honor to the separate idols which are regarded as the protecting deities of each town and village. The seven gods of luck figure most prominently among these objects of worship. The main purpose for which they are worshipped is in the hope of material blessing, such as good crops and times of plenty.

After holding our Sunday services in the city of Ise, in company with four of our native workers, we continued our

journey, two hours by rail, to the city of Yanada, where the celebrated shrines of Ise are situated. We arrived in Yanada in a driving rain, and on this account we determined to postpone our sight-seeing until the next day, and to take the electric cars to a place called Futami, where we proposed to hold a workers' meeting and spend the night. We arrived at Futami in about half an hour, and were soon very comfortably lodged in a Japanese hotel situated on the beach and within sound of the breakers. After a service and a short rest we left our hotel for a brief tour of inspection of this celebrated spot.

The Japanese delight in the scenery of Futami, and the superstitious regard it as a place of peculiar sacredness. Our path wound round a rather precipitous cliff and the waves now and then broke in blinding sheets of spray about us so that we were obliged to be very circumspect in order to avoid them, as the tide was high. Soon we emerged upon a wider space and the first things which

met our eyes were the two rocks known as "Wife and Husband Rocks," standing close to the shore, and tied together with a straw rope. Near by these rocks was a cave before which was suspended a white piece of cotton cloth concealing the entrance. Before the cave, upon a platform, was a Japanese mirror, familiar as part of the furniture of every Shinto temple.

Tradition says that the Sun-goddess, having been greatly vexed by her brother, went into the cave and shut the door behind her. Whereupon the world became totally dark. Then all the gods

vent the Sun-goddess from ever again bringing such disaster upon the world by disappearing within the cave. The photograph shows the sun rising behind the rocks of Futami, and the Shinto priest, who sold the picture, told me that as many as seventy or eighty thousand pilgrims visit this spot year by year. The mirror is one of the sacred insignia preserved in the shrines of Ise, and the sun is everywhere an object of worship throughout Japan.

After supper we held a meeting, when the catechists gave a report of their work and told of the difficulties and of



"THE SEVEN GODS OF LUCK ARE WORSHIPPED IN THE HOPE OF MATERIAL BLESSING"

and goddesses of Japan assembled to tempt her to come forth.

"They gathered the cocks of the barn-door fowl and made them crow; they wrought a metal mirror . . . they caused the rituals to be recited, and a dance to be danced, and all the assembled deities laughed aloud." When the Sun-goddess asked the meaning, they told her it was because they had found another goddess more illustrious than she. "At the same time they held before her luminous face the mirror which they had made. Astonished, she slipped out, and they shut and fastened the door behind her."

And some think the straw rope was extended between the two rocks to pre-

vent the discouragements which surrounded them in the midst of indifference, idolatry, and secret opposition. One man stated that in the town in which he works there are fifty-three Buddhist temples and ten Shinto temples, and that the principal newspaper in the place is worked in the interests of the Buddhists. In another place our Sunday-school has been cut in two because the Buddhist priests have circulated the rumor that all Christians are Russian spies, and that as soon as the present war comes to an end it has been determined to drive out the missionaries, as was done 300 years ago.

Next morning we ate an early breakfast, and, after reading the Church ser-

vice and having a brief exhortation from one of our company upon the necessity of a renewed consecration to our work, we took *jinrickshas*, for we had a busy day of sight-seeing before us. Our way lay through rice fields and low foothills to a mountain which rose about five miles away. Here we left our baggage with one of our party, who had arranged to meet us at Yanada, and the remainder of our company began the ascent of this sacred mountain, known as "Asanca

ranged over this field of vision, to recall that every town and village in all of that populous area is given over to many forms of gross superstition, or to the blackest forms of atheism.

On the top of this mountain is caged a small fawn, and before its cage were placed "a number of little earthenware dishes, on some of which were slices of pear and of persimmon, which passers by were expected to feed to the deer, each time depositing a few coppers for



THE GODDESS OF MERCY AND HER ATTENDANT IMAGES

Yama," and famous as a place of pilgrimage from ancient times. Stones set up at intervals, on which were inscribed Sanscrit characters and the image of a well-known idol, also registered the distances from the top, and gave us much help as we labored up the steep mountain path. We were amply repaid when we finally emerged at the top and, at a height of about 1,300 feet above the sea, had spread out before us one of those glorious scenes of mountain, sea and plain, diversified with rivers and streams, which is not often accorded to mortal sight. It was sad, as the eye

the privilege, for this deer is a sacred animal, and an object of worship.

In another place was a temple dedicated to the Buddhist goddess of mercy, and inside were thirty-two of these figures, which are said to represent the exact number of forms she has assumed in appearing to the Japanese. In front of them all, and separated from them, sat the idol Bingum, who, for some impropriety of conduct, has always been doomed to this exclusion from the elect company. To compensate for this, he had the power conferred upon him to cure all human ills, and so he is much

sought after by persons with diseases of various kinds, who rub the image and then rub themselves in the hope of obtaining relief.

Adjoining this small temple was a Shinto building, known by some Shinto symbols, and in the foreground of this shrine was a small votive offering, on which was painted a man cleaning a large fish. This was an invitation to fishermen to stop and offer a prayer and throw in some coin.

We now retraced our steps and followed the road which ran along the top of the mountain until it at last emerged at the shrine of Ise, known as *Naiku*,

which lay at a distance of about four miles away. All along this road were various objects of veneration, such, for instance, as one rock which bore a curious natural resemblance to a human figure. A small wooden slab at its base told the passer that it could cure children of whooping-cough, and many votive offerings in the shape of miniature "tosii," a structure like the frame of a gate erected before Shinto temples, were lying beside the slab, attesting to the virtue which many had found who had come there to ask aid for the suffering little ones.

(To be continued)

Some Missionary Experiences in Central Alaska

BY THE REVEREND HUDSON STUCK, ARCHDEACON OF ALASKA

SUNDAY, October 16th, was a great day for us, for we had the first service in the new St. Matthew's Church, the only church of any kind in more than 20,000 square miles. It is a pretty little log building, forty by twenty-four feet, with a lean-to at the back twenty-four by twelve feet, in which Mr. Huhn and I live. The church has a belfry, surmounted by a gilded cross, and a bell with the inscription "O ye frost and cold, bless ye the Lord! Praise Him and magnify Him forever." The bell was sent in last spring from the Church Missions House at the Bishop's request. I do not know that anything has pleased me more since I came to Alaska than to see that inscription when I uncased the bell. It was an inspiration.

The church will seat about 100 people, and it was packed both morning and night. A great deal of interest is taken in the church, and some of the work on it, the laying of the floor and the putting on of the roof, was given by various carpenters. When it is completely finished, with a porch of log-slabs, and the casing of the log ends with log-slabs, and the casing of the window frames

with the same, so that not a piece of lumber will show anywhere, I think it will be a little gem of a church. The Presbyterians and Roman Catholics have begun the erection of churches, but they are both ugly lumber structures, "frame" buildings, of a kind that might just as well be built anywhere else, while our log church is dignified, and characteristic of the country. If the work grows, the lean-to addition can be thrown into the main building, and that will make it fifty-two feet long. The church is well chinked with moss, and is heated by a mammoth cast-iron stove with a drum on top, and should prove comfortable in all weathers. During the week the curtain will be drawn right across the chancel, and the building will be used for a reading room. I sent here about 1,500 books from my library for the reading room. When both church and reading room are in running order, my work will be largely done, and I shall begin to prepare for my journeys in the interior.

On All Saints' Day I dedicated the altar, which was built, partly, by the gift of a Churchwoman in New York State in memory of a deceased relative.



THE CHURCH PROPERTY AT FAIRBANKS, ALASKA

St. Matthew's Church, which Archdeacon Stuck thinks is the most costly log church in the world, and St. Matthew's Hospital

I found some hickory planks which had been knocking about Alaska for six years. They were very expensive, but there was no other hard wood to be obtained in the country. Alaska grows no hard wood at all. The wood cost \$30. I paid the carpenter who made the altar \$150 (\$1.50 an hour), so that the altar cost \$180. It was not possible to have even the plainest altar constructed of hard wood for a less sum here, while to send one in would have cost a great deal more.

It would please and interest many an altar guild to see what a handful of women did here in the way of altar hangings with red burlap and white flannel. An I. H. S. was cut out of the red burlap, and appliqued on to a medallion of white flannel, and the medallion was appliqued on to the hanging of red burlap, and the whole outlined with gold braid. On a superfrontal of white flannel three crosses of red burlap were appliqued, and on two apparels of white flannel a cross of the burlap was similarly placed, and the whole effect was most tasteful and ecclesiastical. Many people declared that I had brought the

hanging in with me, and would not believe that our women had made it in two or three days. Both church and reading room have proved a great success. Our services are well attended, and the reading room is thronged daily. It would be a great kindness if the good folks in New York and elsewhere would send us current numbers of the magazines and periodicals. I have arranged with the postmaster at Valdez to discriminate in favor of the reading room by forwarding second-class mail, and the probability is that any such mail sent will be brought in. The latest magazines we have are September. Will not some one send us October, November and December magazines—and the Christmas numbers of the periodicals? I believe almost anybody would do that. They should be addressed to me, marked "Fairbanks Reading Room."

Sunday, September 18th, we had the formal opening of the hospital, with an attendance of almost all the principal people of the town. I found only the frame up. We all started in to work against time, because we knew that there were two men waiting to come

in. While the women were staining and varnishing the floors, I was painting the doors and window frames, clad in a surgeon's apron and smeared with red paint until I looked as if I had been operating on an emergency case. And the people who passed had lots of fun over it. One man told me that unless I joined the union he would have me put off the job. And another man said I could take my choice of the Painters' Union or the Butchers' Union. The cost of labor is so high that everybody does for himself everything he possibly can. Mechanics get \$1.50 an hour, and laborers \$1 an hour.

The hospital is already proving a boon to the camp. We have had six or seven men in it ever since it was opened, and at the present writing there are nine, which is all the ward will hold. The second story is unfinished, but I think that before many weeks it will prove absolutely necessary to finish the whole house—and it is already apparent that one trained nurse cannot look after the patients.

A man was brought in yesterday afternoon, suffering with a pelvic abscess, who had been brought from the creeks in a wagon without any springs, after lying helpless for a week in his cabin. His sufferings on the journey were dreadful, for worse roads you never saw.

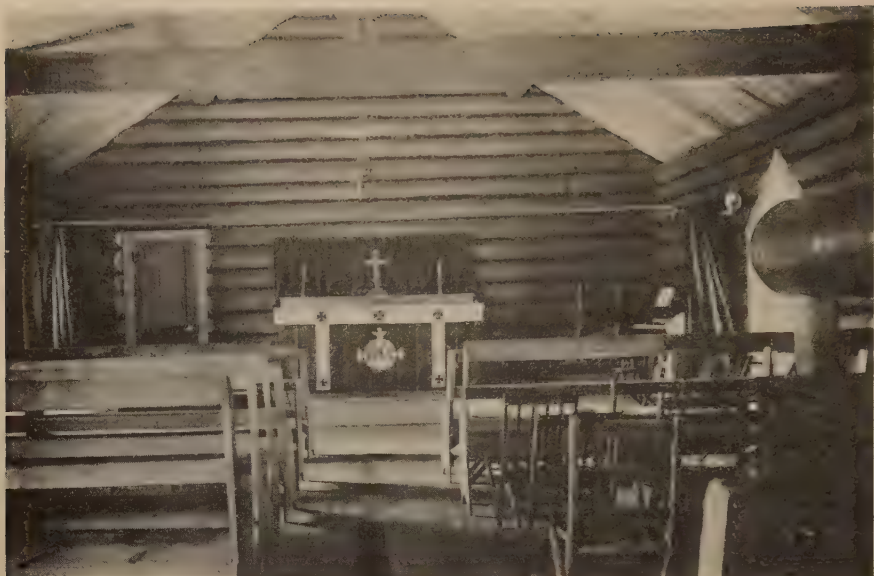
The town has already grown beyond all expectation, and beyond question will grow still more at the next opening of navigation. It is estimated that there are from 8,000 to 10,000 people in the town and the creeks around, where the diggings are, and so far the influx of population has been almost entirely from Alaskan and British Yukon points. Next spring the rush from the outside will commence. Some people venture the prediction that there will be 20,000 people here by this time next year.

The debt upon the hospital, of something over \$2,000, is the chief obstacle in the way of enlarging it. I think we shall have to ask some assistance from the Church outside for the building of

St. Matthew's Church and Hospital. This town is living largely on hope at present, and it has been taxed very heavily already. Twelve thousand dollars for the attempt to deepen the river at this point; \$8,000 for a road, or rather a trail, to the creeks; \$3,000 more for a bridge—it was swept away by a rise in the river last week, and \$1,500 more had to be raised to repair it—and a dozen other things that have been done by subscriptions amongst the same small circle of merchants and traders. And every one is here to make money—not to give it away. No one would come to live in this country for his health or pleasure. That is one of the great drawbacks to work in Alaska—the whole population is temporary. And yet the Church must go to these camps. The Church must follow the population in its migrations.

There are some fine people here, well-educated and cultured people. It is undoubtedly true that many a man who runs wild here does so from stress of circumstances. Few men have their wives here, few men have homes, and there is positively no place in the town save the saloons where a man may spend his evenings. Could you send me a really good phonograph and a good selection of up-to-date records next spring? Every saloon has a phonograph of the latest pattern, and they seem to be a great attraction. I would like to equip the reading room with all sorts of attractions, if I could. This is a great strategic point, and if we establish ourselves firmly here, it will make the future secure on the Tanana River, and the Tanana River is the coming gold field of North America.

It is hard to make people in the States realize the great expense of any sort of building operations here. Our property as it stands, hospital and church, has cost in the neighborhood of \$10,000. The hospital cost \$6,000; the church will cost not less than \$2,500, all told; and I am sure the equipment of the hospital, rude as it is, cost \$1,000 more; to say nothing of the 1,500 books on the shelves of the church—which-is-



THE INTERIOR OF ST. MATTHEW'S CHURCH

also-a-reading-room. But when you consider that wages run from \$1.50 an hour for a carpenter or other mechanic to \$1 an hour for a common laborer; that lumber has cost \$125 per 1,000 feet (rank, reeking wet stuff as it is, too, badly milled and full of knots and turpentine—and you “take it as it comes or leave it”), that for the last month or six weeks nails have been twenty-five cents a pound, you will see how the cost mounts up. I suppose this church is the most expensive log-cabin church that was ever built in the world. Let us take pride in some distinction.

Other prices are high, too, beside building material and labor. There is scarcity of salt and sugar in the camp, and each of these commodities sells for fifty cents a pound. Coal oil has gone up to \$2 a gallon. It is estimated that the food for one man for a year at current prices here costs \$1,000. This is called an “outfit,” and freight rates are so high, owing to the number of transshipments, that there is no saving in sending outside for one's own food supplies. A meal of any kind costs \$1. That is the regular restaurant price,

and the meal is not extra good. A bunk for a night in a bunk house costs \$1. And so it goes.

Reading matter of any sort is, like everything else, wonderfully expensive here. A newspaper costs a quarter. A Dawson newspaper costs fifty cents. Ten-cent paper-backed books cost fifty cents. Ten-cent magazines are fifty cents. Any sort of bound book costs \$4 or \$5. And so I repeat that I want lots of magazines and weekly papers and reviews sent to me as soon as navigation opens in the spring. The first boat should bring me a world of periodical literature. I am sure lots of people will be glad to send lots of magazines and periodicals. But let me say one thing emphatically. No one should send anything by freight without paying the cost, all the way. And if the cost cannot be prepaid, they should not be sent at all.

I have never known women more capable, or more consecrated than Miss Carter and Miss Farthing, who are in charge at the hospital. They are really giving up their lives with the most beautiful cheerfulness and gladness to the service of others. I am just beginning

to see what hospital work on the frontier is. Without orderlies or male attendants, everything falls on the nurses. A man was brought to us day before yesterday who had been sick for a week with pneumonia, in a tent, with no one to look after him. He had been on a spree before he was taken sick, and he was in a most offensive condition. They had to undress him and bathe him, and it was as disagreeable a job as it is possible to think of. His clothes were in such a state that I insisted on burning them at once. I wanted to bathe him myself, but Miss Carter would not let me. She rules us with a rod of iron—and we kiss the rod! Nothing could be kinder than her manner with every one. She is all kindness and appreciativeness and self-sacrifice. And she is already beloved in this town, short as her stay has been.

We are settling down to the beginning of winter. The ice is "running" in the river, and every morning there is more of it. The thermometer drops lower and lower, and soon the snow will come and the river will close entirely, and we shall be shut in until next June. It is likely that there will be distress in the camp before that time. Food is growing very scarce. Some lines can no longer be procured at any price. Men who have not already secured their outfits—and there are a good many of them, and even some women—will fare hardly. In this country, which produces nothing but game, and that in uncertain quantities, it is necessary to know how many people will be here before the stores can stock themselves for the winter. And that was just what nobody knew. They knew there would be a rush, but they underestimated its proportions. And now it is too late to revise. Fortunately, the country swarms with rabbits, and the chances are that some people who do not like rabbit will have to acquire the taste for it.

My new sled is ready, and every day I go out with the dogs for a run to get in condition. The weather has been delightful. We have had a long succession

of bright, clear days, the thermometer going down to seven or eight below zero every night, and not rising above ten in the daytime. The days get rapidly shorter. The sun does not rise till nearly nine now, and sets again at about three, so that we have little more than six hours of sunshine. By and by we will have only two or three.

The day after Christmas I start out on my winter journeys. I go direct to Eagle across country, where the time seems opportune to establish a mission, as both the Presbyterians and the Roman Catholics have left, though recently the troops there have been doubled. There is no religious service of any sort there now. Thence I return to Fort Yukon, and then start for the Koyukuk behind the mail carrier. I expect to visit Battles and Coldfoot, the last the most northerly gold camp in the world. If I do all that the Bishop suggested, I shall travel nearly 2,000 miles behind the dogs this winter. I am looking forward to it with keen anticipation. It will be an entirely new experience for me. This is a wonderful country, wonderful in its illimitable extent; wonderful in the fascination it has; wonderful for the way it has trained men to fight against the utmost rigor of the elements. Think of travelling at 60° below zero, for days at a time! For myself, I cannot realize what 60° below zero means, but I shall, by and by.



A SOUTH AFRICAN publisher is planning to bring out an edition of Mr. Booker Washington's autobiography—*Up from Slavery*—translated into the Zulu language.



DEACONESS RANSON and Miss Heywood are getting settled in Kawagoe, and enjoy everything but the fact that the townspeople mistake them for men and Russians, and follow them about in crowds. There seems to be plenty of "local color" in Japan yet.



A PORTO RICAN LANDSCAPE

Pioneering in Porto Rico

BY THE REVEREND WILLIAM WATSON

SO far as the Church is concerned, the interior of Porto Rico is still largely a *terra incognita*.

It was, therefore, with special interest that I started recently on a short reconnoitering trip to La Carmelita, about twenty-five miles north of Ponce. My way lay along a picturesque trail running by the side of a river and, for a good part of the time, through it as well. Then it wound up hundreds of feet on the mountain side, revealing the fine views of mountain streams and water-falls, and at the same time bringing your heart to your throat for fear that the horse would slip and plunge down into the valley beneath. It was frightfully hot and my horse gave out, so that I was compelled to get off and walk a number of miles. Then I came to a valley full of lovely tree ferns and palms, and at last saw the *hacienda* (or plantation house), for which I was bound, perched half way up the mountain side. I reached there at one-thirty, used up. Through the kindness of the manager, I made arrangements for a baptism the following night. The next morning the manager took me around the

plantation. We took a trail leading up to the divide, from which I saw both the Atlantic Ocean and the Carribean Sea. Here at an elevation of 2,500 feet is Jauca, another plantation with a large settlement of people. A little distance beyond is a Government reservation, adjoining which is another village with a building suitable for school and dwelling. It is a beautiful spot situated in virgin forest and surrounded by tall mountain palms, tree ferns that are most majestic in appearance, delicate orchids and flowers, and strange and beautiful trees. And all the time one is never able to get away from the sound of running waters and water-falls. We went on through the reservation where the Government is making some interesting agricultural experiments, and on to a peak where men were planting coffee and cutting down virgin forest. Here I found a man with five children to be baptized, and he said there were a great many more in the village. Then returning another way we saw another village, and then came to the *hacienda*.

Here I found I was creating a good deal of comment and it was necessary for

me to explain my exact position. I made it very clear first of all that I was not a minister of a *cultos*, but claimed to be a priest of the Catholic Church, the English Catholic Church; that I had nothing whatever to do with the Roman Catholic Church, and as briefly as possible explained the differences. But my *khaki* riding suit puzzled them not a little. It was not until they saw me appear in my cassock that they fully believed me to be a *padre*.

After dinner Mrs. Von Leenhoff and her little girl began to get ready the salon for the baptism. They fixed a table with a cross, flowers, candles and a large bowl for the water. In a short time there were sixty-six people in the room and ten babies to be baptized. Before the service I made an address, explaining the office of baptism, what it does for people and the duties of god-parents. To the great delight of the people, I gave the babies medals, having on one side a figure of the Christ Child and on the other a guardian angel and child. The medals, I told them, were to remind them that in baptism the children become children of God, that the Christ Child was to be the model of conduct, and that God gives His angels to watch over children and help them to live up to that model.

The next morning, with a small boy for a guide, I crossed the mountain to San Carlos. On the way a woman from another plantation stopped me and asked me to baptize her baby, which was sick. The trail to San Carlos is the worst I have ever found—a cow path is a boulevard in comparison. The dew was so heavy that the leaves of the wild banana and other plants brushing against me drenched me. I walked a good part of the way and after an hour we came to San Carlos. It is in a pocket in the mountains and is a beautiful spot, but a place unfit for a teacher to go to, and there are not enough people there to warrant it. The condition of those there is one of the most abject poverty and misery.

Returning to La Carmelita the proceedings of the last evening were re-

peated. There was even a larger crowd, and nine more children to baptize, making a total of nineteen. All these children came from the immediate neighborhood of the *hacienda*, with the exception of the sick child and another from the same place. There are probably twice as many more on the plantation to be baptized. These children are unbaptized for two reasons. It is necessary to go either to Ponce or, on certain days, to the town of Jayuya, which is two and a half hours off. Then baptism by a Roman *padre* costs one dollar, and they have not the money to give. The case of the sick child I diagnosed as starvation. La Carmelita is the only plantation that is being worked, and the condition of the people about the country is most pitiful. It is none too good there, but Mr. Van Leenhoff seems to be trying to do all that he can for the people. He has started a school at the *hacienda* and he wants another further up the mountain at Jauca, and I think that there is room for it. He gives us the use of the hurricane refuge house as a chapel until one can be built. This is too small, not holding over fifty people, and the *major-domo* suggested the erection of an altar under the balcony of the *hacienda* and letting the people stand on the barbecue used for drying coffee. This will do well unless it rains. The people are inclined to be religious. I visited a sick woman who was thought to be dying, and straightway she began to get better and it made a profound impression on her family. There is more family life there than in most places, but not more than a dozen are married. There were but two married couples who brought children to be baptized. The people are not to be blamed, as it is no fault of theirs and they are only too anxious to get married.

It seems to me to be necessary to build a church as soon as possible. There is a beautiful clump of royal palm trees back of the *hacienda* and Mr. Von Leenhoff says we may build there. As the people do not read, the holding of services will be difficult for a while. A few

of them have been to mass in the Roman Catholic Church from time to time. I propose to give them a service such as they can understand and gradually teach them and educate them out of the superstition into which they have fallen. I am going up again soon to be there over Sunday. Saturday night I shall have instruction, *misa** Sunday morning and baptisms and marriages in the afternoon, and I expect to have my hands more than full. The *major-domo* told me he had served at *misa* when a boy and asked me if he might serve me when I came there. He is a man who had property before the hurricane of 1899, but is now in poverty. When one sees how those mountains were rent and torn by that awful storm, some faint idea of the force

* The common Spanish name for public worship, especially Holy Communion.

of it can be imagined. It will be many a year before the scars are healed and the poor, ruined planters can recover. There is one mountain whose entire side has fallen into the valley beneath, and the earth washed down to the plains miles away.

The people are a more attractive class than the plainsmen and seem better in every way. They are wretched, ill-fed, sleeping on the floor without a bed of any sort—whole families huddled together; cold in winter time when at nights the thermometer goes to fifty-five degrees. They are anæmic and never see a doctor from their birth until the day of death—a people with whom work would be hard but very attractive, because they have to be taught everything. I do hope the Church can do something for them right away. I shall do all I can.



"THE CONDITION OF THE PEOPLE ABOUT THE COUNTRY IS MOST PITIFUL"

THE Appropriations for the current fiscal year amount to **\$748,003.24**. On September 1st, 1904, there was a deficit of **\$157,742.12**. Therefore, the total amount desired by August 31st, 1905, is **\$905,745.36**. Will all readers of THE SPIRIT OF MISSIONS offer earnest prayer that this sum may be received?

The Eighteenth Annual Convention of the Church Students' Missionary Association

BY THE REVEREND HENRY A. MCNULTY, GENERAL SECRETARY

THREE features of the eighteenth annual convention of the Church Students' Missionary Association, held at the Virginia Theological Seminary, December 6th-8th, 1904, mark the Association with life, energy and growing importance to the Church; a larger body of delegates, representing a greater number of educational institutions than has met at any convention in the past; a readjustment of method, whereby an aggressive campaign may be effectively assured for the future; a body of speakers representing the very best that the Church affords in nearly all lines of missionary work.

The Association has proved itself such a strong factor in meeting the needs of the mission field that the Board of Managers of the Domestic and Foreign Missionary Society, in the Triennial Report for 1904, gave the Church Students' Missionary Association the following high praise: "Its effectiveness can best be shown by saying that fully three-quarters of the young men who have volunteered for foreign service during the last seven years have been members of the Association. It has led numbers of other men to offer for service in the domestic field, and is helping to train the younger clergy, who remain at home, in methods that will prove effective in leading their congregations to a larger measure of missionary life."

At the suggestion of the executive committee itself a new executive committee was elected, and in its hands was placed the reorganization of the Association. The members were given a vote in the convention; they were asked to draw up a new constitution on more comprehensive lines; they were requested to plan and carry out a definite method of raising funds sufficient for the As-

sociation's needs in its coming work. They were authorized to appoint yearly a General Secretary and were left free to appoint other secretaries as they saw fit.

Great emphasis was laid on the need for literature in our own mission work, and a memorial was sent to the Board of Missions, requesting that an Educational Secretary be appointed. A new and revised missionary litany was authorized to be prepared by the executive committee, as also a revised prayer manual with photographs of missionaries now in the field, both the litany and the prayer manual to be official publications of the Church Students' Missionary Association. Steps were taken toward the establishment of the permanent office of President of the Association in place of the present system, under which it has been customary for the president of each convention to be a member of the Chapter entertaining the convention. No official action upon this matter was taken, but there is little doubt that the new Constitution will embody some such measure. A new Advisory Council of fifteen members was appointed, the selection being made with the purpose of securing the advice of a body of men who would be vitally interested in the movement.

The reports of the various chapters on the work and study being conducted by them showed in nearly every instance a live missionary organization. Another encouraging feature was the fact that \$1,060 were pledged by the various chapters for the support of the Association's representative in China, the Rev. D. T. Huntington. St. John's College, Annapolis, Md., was received into membership with the Association. The women's chapters represented were all doing good work. Among the men's chapters it was



SOME OF THE DELEGATES AND SPEAKERS AT THE EIGHTEENTH CONVENTION OF THE CHURCH STUDENTS' MISSIONARY ASSOCIATION

a marked feature that the theological schools were in proportion much more in evidence than were the universities and colleges. On the one hand, this fact revealed a state of things for which the Church as a whole should be deeply thankful, namely, that the divinity students are truly realizing that Christianity spells missions. On the other hand, it revealed a weakness that it will be the part of the new executive committee, so far as lies in its power, to remedy. For the colleges must be the feeders for the mission field, and for the ministry. Realizing that the greatest stress must, in the future, be laid upon the college work, it was a wise step for the convention to decide upon Harvard University as the place of meeting for the convention next year.

If the business meetings of the convention showed a spirit of earnest effort on the part of those present to meet the growing responsibilities of the Association, no less was the splendid list of missionary speakers, who had consented to give of their time and of their inspiration, a tremendous help to the chapters to meet these responsibilities bravely. Previous to the convention Bishop Roots, of Hankow, had stated that he considered the opportunity of speaking at this convention the most important engagement he had in this country. He was present throughout almost the entire convention, while Bishop Brent, Bishop McKim, the Rev. Dr. Lloyd, Mr. John W. Wood, the Rev. Dr. McKim, the Rev. Dr. Roper, the Rev. E. L. King, Toronto; the Rev. Dr. B. D. Tucker, the Rev. G. F. Mosher, China; the Rev. R. K. Massie, Dr. E. L. Woodward and the Rev. Dr. Wallis, the acting dean of the Virginia Seminary, presented an array of strong men to which few conventions of the Church have had the privilege of listening. The earnest words of the three student speakers, Mr. Deis, of the General Seminary, Mr. Cogan, of the Episcopal Theological School, and Mr. Remington, of the Virginia Seminary, showed that the younger element had caught at any rate somewhat

of the vision that inspired the older men. It seemed truly fitting that Isaiah's call should be the opening note of the convention, as the Rev. Dr. McKim, in the quiet hour, drew the thoughts of those who heard him to the very throne of God, and showed how God's holiness must, to him who can but realize it, give the strength that makes the true missionary. As the convention proceeded, those who listened caught a glimpse of a world-field to which men and women must, for love of Christ, carry the Gospel message. As Bishop Ingle's short life of love and Bishop Steere's brave life of self-sacrifice were beautifully depicted, all present could feel why the life of Christ was worth the while. So, too, they could see with Prof. Massie why the study of the mission fields would bring the whole world near.

To give an adequate account of each of the addresses—and all were worthy and strong—would be quite impossible. The first general meeting opened with a discussion of the reasons why we should be witnesses for Christ, when the Rev. G. F. Mosher, from China, showed how natural it must be for a true Christian to desire to be a witness; how Christ's wish is that we should all be witnesses, and how the silent cry comes up from all lands to us who have learned of Christ to carry some message to our fellow-men. Mr. Deis developed strongly the student's point of view, as he told of the calls coming from the whole field, and showed how the particular field of a man's work must be determined by God's call, as we pray to Him for light on the question as to where He will have us spend our energies. Put the whole soul into our prayer for self and our fellow-students, and God will show us light. The Rev. Dr. Lloyd showed how home and foreign fields are but one in God's sight, and that it is not the place where we work but the spirit with which we do that work that counts. For there is in Christ's words, "ye shall be witnesses," a promise that the true man's life shall tell wherever he may be called to work.

At the second general meeting two

missionary motives, Love and Self-Sacrifice, were shown. The first anniversary of Bishop Ingle's early death gave an opportunity for Bishop Roots to describe a life of power, and a death that was itself a strength, because to the little Church in Hankow the influence of the life of love their bishop had showed them could never die. The Rev. Dr. Roper pictured the early history of the Universities' Mission to Central Africa, with the life of Bishop Steere as the noble example of a missionary who had indeed taken up the cross and followed Christ; a life of true self-sacrifice because so utterly unconscious of the fact that, in the light of Christ's love, he was really giving up so much that the world counts dear.

At the third meeting Brazil, Africa and the Canadian Northwest were brought before the men and women present, each coming with its appeal for workers, one to a people whose whole religious view-point was distorted; one to a land where Christ was little preached; one to a great and needy home land, where soon, unless the Church stepped in and gained the day, all religion would be forgotten in the struggle for worldly things.

The needs of the field were then discussed; the need for men in the ministry, men to whom the call to "endure hardness" would appeal because they were men; the need for workers in educational lines, encouraged to a nobler future because, as in Boone School, the past had shown such fruits, while China, the land Bishop Roots could best describe, was unable along secular lines, much less along religious lines, to lead its millions upon millions to better things; the need, again, for medical missionaries and trained nurses, to bring men and women, as Dr. Woodward is so nobly doing, nearer to Christ by showing them first a true sympathy with their bodily sufferings, and by giving them a practical illustration of Christian love.

Prof. Massie, of the Virginia Seminary, led a most instructive conference on "How Best to Study Missions," showing

how knowledge of the field will lead to interest, and interest to action. His plea for a prescribed course on mission study in all theological seminaries was something that is well worthy of consideration among those who are training men for the ministry.

On the last day of the convention the subjects of the Philippines, the Negro Problem in the United States, the West, and Japan, again presented each its peculiar call for interest and workers—whether it was to stem the tide of gross immorality and practical atheism in Japan, or to solve a problem that is at our very doors, as with the Negroes; or to refuse to let religion die out from men's lives, as in many parts of the West and the Far East; or again to bring Christ to the purely heathen tribes of the Philippines—all the calls alike brought with them conviction of the needs, and were stirring appeals for workers to meet those needs.

No more fitting words could have been spoken than those with which Bishop Brent closed what had been throughout a most impressive convention. New visions of the Saviour had been given, new pictures of a world that needed Christ. The details of the vision would fade in the noon-tide heat and struggle that lay before us, but still God would, if we willed, give us light at eventide. The fight for Christ may be sometimes hard, yet, as with Christ, so with us God sets between us and our ideal a cross, "lest we too easily lay our desecrating hands on that ideal." But with St. Peter we may indeed rejoice in this—"inasmuch," he says, "as you are partakers in Christ's sufferings; that when His glory shall be revealed, ye may be glad also with exceeding joy."

This account cannot be closed without an expression of sincere gratitude to Acting Dean Wallis for his kindly words of greeting to the delegates, and to all the members of the faculty and their families, and to the students of the seminary, for a hospitality which will long be remembered by all who were privileged to enjoy it.



MISS MARGARETTA S. RIDGELY

A Recruit for Cape Mount

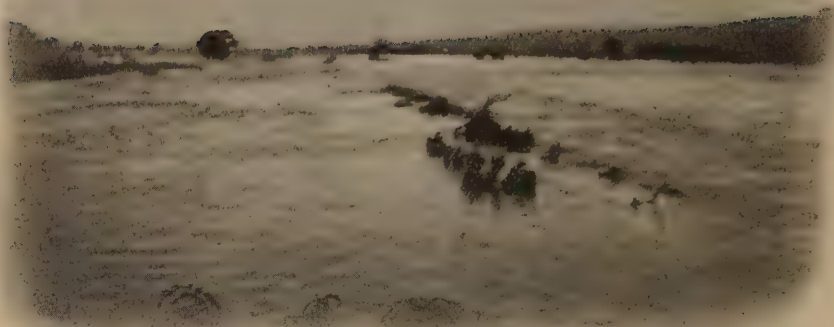
“**V**ERY many years ago,” says Miss Margaretta S. Ridgely, “I wanted to go to Africa some day as a missionary.”

But before the hopes of a child could be realized her mother was taken suddenly ill and was an invalid for seventeen years. Naturally, Miss Ridgely felt that her duty was to remain at home, so the plans for missionary service abroad were laid aside until the way should be opened. In the meantime, Miss Ridgely devoted herself to work among the colored people of Baltimore and on the large Maryland plantation which was her country home for several months each year. In both city and country she organized and taught schools for the Negro boys and girls, started missions for their elders and was particularly earnest in her efforts to train the women into faithful mothers and intelligent home-makers. Much of this work she maintained at her own expense, as a woman of independent, though not great, wealth.

A few months ago, when God took to Himself the invalid for whom the

daughter had tenderly cared, steps were taken immediately to carry out her life purpose, by asking for appointment to the African mission. Miss Ridgely sailed November 16th. She is to be stationed at Cape Mount and will assist in the school and in work among women, while rendering such aid to Miss Mahony's medical department as her brief hospital training will permit.

Miss Ridgely is a member of one of the oldest landed families of Maryland. Born on the family “place” near Baltimore, thirty-five years ago, she was educated privately and has always lived at home, devoting herself to the enterprises already outlined. Hundreds of people hold her in grateful remembrance. While some of her friends may share the opinion of one, that “it is a pity for her to give up the good work she is doing in Baltimore,” all will look confidently for her success. For, as another says, “she is faithful and untiring in any work she undertakes. No obstacles seem to daunt her and she is oblivious of discomforts.”



A FLOOD VIEW TAKEN FROM THE TOP STORY OF THE RECTORY
The dark objects in the centre are the tops of trees

A Flooded Mission Station

OUR Indian mission at Bridgeport, Okla., has suffered great damage from a flood in the South Canadian River. The location of the buildings, a full quarter of a mile from the river, has always been considered a safe one, but at four o'clock on a recent Sunday morning, Mr. Sanford, the missionary, was awakened by the noise of waters surging round the mission house. In ten minutes the floor was two feet under water, and a little later the flood rose three feet more. Household goods, books, sewing machine and the mission organ and piano were practically ruined. Of course, the chapel as well as the rectory was flooded. It has been necessary to remove, temporarily, at least, to the Whirlwind station, where the Indian deacon, Mr. Okerhater, lives, and where a new mission school was opened last September. This station is entirely among the Cheyenne Indians.

The clothing and other supplies for the school children stored in the mission building at Bridgeport have been buried under a foot or more of mud, and are, of

course, ruined. Clothing of all kinds for children of school age is urgently needed. Mr. Sanford estimates that it will cost at least \$500 to repair and remove the mission buildings. For the benefit of those who can send boxes of clothing for the children, we note that the present railway station for the mission is Fay, Okla., on the St. Louis and San Francisco Railroad.

A Bit of Hospital Experience

BY RUDOLF B. TEUSLER, M.D., OF TOKYO

ONE morning, not long ago, an old man from a nearby province presented himself for treatment among the other patients at the dispensary of St. Luke's Hospital.

It was found necessary to operate, and he was put in the hospital ward and remained under our care for about four weeks. Though he was always an attentive listener at prayers each morning, and showed interest in the Christian instruction given him, he seemed so confirmed in his Buddhism that I doubted if the teaching had wrought any change whatever in his belief. Five months.



THE RECTORY AND MISSION HOUSE AFTER THE FLOOD

passed, and again he came to the dispensary. The old man looked feebler than when last I saw him, but he was as quiet and self-contained as ever. I gave him an order for medicine and he passed on out into the waiting room. Half an hour later, on my way home, I overtook him, walking slowly and painfully, with the bottle of medicine in one hand and a bundle in the other. I stopped and asked him when he intended returning to his home. He answered that he was not going back, but was on his way to a little town south of Kobe, 300 miles from Tokyo, to see his brother and tell him of Christ and his new found faith.

It then came out that, after leaving the hospital, he had gone to one of our clergymen near his home, asking for further instruction in Christianity, and, receiving this, he had been baptized. Feeling it his duty, he determined to give up his trade and home of fifteen years to go to a younger brother in the southern part of Japan and win him, if possible, to Christ. It was on this errand he was then starting. I found he had but little money, and that physically he was entirely too weak to undertake so long a journey, and insisted

upon his coming into the hospital until his brother could be heard from. This, with much reluctance, he consented to. We put him in one of the private rooms and made him comfortable. But it was too late; the poor old man was not strong enough to stand the recent strain of leaving his home and friends. Two weeks later he passed away quietly one night, with the purest faith and trust in his Saviour. Though he never saw his brother, or finished the quest on which he started, he was one of the truest missionaries I have ever known.

[The fund for the erection of a new building at St. Luke's grows steadily. Among the larger recent pledges are \$2,000 for a men's ward and a like amount for the women's ward. No one yet has undertaken to care for the little ones by giving the \$2,500 necessary to build and equip the ward for fifteen or sixteen children. Some private rooms at \$250 each have been promised. A number of people who want to help have given \$10, \$25, \$50 and \$100 toward the quarters for the nurses, the bath-rooms and other items of the equipment. There is still opportunity for others to help.—Editor SPIRIT OF MISSIONS.]



"I STARTED OUT BY THE PEKIN-HANKOW RAILROAD"

Country Work in the District of Hankow

BY THE REVEREND S. HARRINGTON LITTELL

RECENTLY I made an encouraging trip to two out-stations—Hwangpi and Hsin Lung Chi.

Ever since I moved to Hankow and took charge of the cathedral work, I have wanted to visit these places, but have been too tied down by the regular classes in the school for catechists to go. Besides, Mr. Hwang, the priest, has gone regularly, so the places have not been neglected. They have only catechists resident there.

I started out by the Hankow-Peking railroad, and enjoyed my first rail ride in China. The road is all done but about 100 of the 800 miles to Peking, and trains run daily both ways as far as possible. French is the prevailing language heard along the route among the officials of the road and the Chinese assistants. The cars are divided into classes, the first being really only third class, the second being no better than cattle cars, and the third open-air trucks, where the travelers sit on their baggage, or stand.

On arriving at the destination, I sent a "boy" ahead to prepare for me. We have to take bedding with us, and de-

pend upon finding a room somewhere for sleeping. At the station six Christians were waiting to receive me. They had started out about three o'clock in the morning, coming nearly fifteen miles to meet me and escort me from the railroad station to the village. We sat awhile in a tea house, the objects of close scrutiny and great curiosity to a crowd of men, women, children, pigs, dogs, ducks, cats and horses. No doubt rats and other inhabitants of Chinese houses were watching, too, from the cracks in the mud walls or rickety rafters. I had the choice of six chairs and a horse for conveyance to our first chapel, six or seven miles away. I should have ridden the horse had he not shown that he did not like foreigners by his actions, and on reflection decided that Chinese horses might be, probably are, as different in habits and ways from civilized horses, as are the Chinese from us, so I chose a sedan-chair. I saw the horse canter sidewise, bolt, then stop, while the rider beat and kicked. Both reached the chapel safely, but not as quickly as the people in chairs.

Part of the way I walked, and would

have walked more if the good manners of my hosts had not required that every time I got down they should get down, too, and walk. I knew that they could not walk as I could, so I got in and rode. Once, however, being stiff, I took the opportunity while ahead (they, of course, all came on behind their "honorable guest"), my chair disappeared behind a hillock, so I got out, and walked for half an hour before I was discovered. At one

pilgrims flock at certain seasons—and never stop visiting entirely all the year round—to pray for riches, health, happiness, sons, and so on.

We stopped once at a Christian's house, in a village of ten or fifteen mud-brick shanties, and had some sugar-tea, made of dirty brown sugar with hot water poured on, and used for guests of importance, and for all guests when first calling after the birth of a son. I sipped



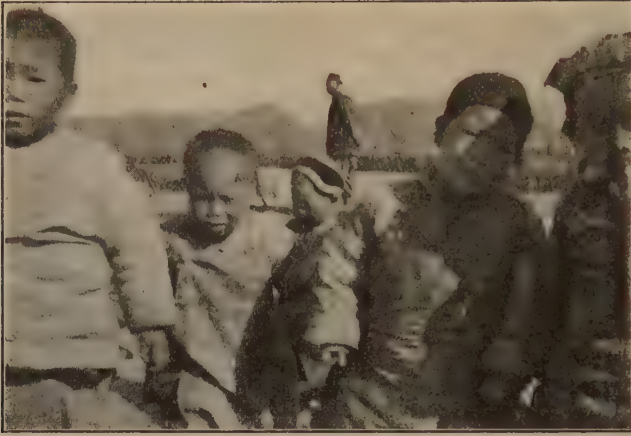
A TYPICAL CHINESE VILLAGE HOME

glimpse of me on foot, all six men stopped their chairs and got out. As I had many times begged them not to act thus, I did not feel responsible, and led them a merry pace for a while; then, seeing them on foot, I begged their pardon for getting them so out of breath, and asked them please to ride. They would not, so I had to get in and be carried, though I preferred to walk, while they puffed, and said I was a terror at walking. This was not exactly their language, but it was what their words meant.

On the way we had in view a famous sacred mountain, Mung Nan San, where

the stuff as if it were really good, while the country folks stared their eyes out with astonishment at the foreigner speaking their language. They have always supposed it was too exalted for any less favored than celestials to learn, and wondered at the virtue of the sage from over the seas who could compass their words with his tongue. They joined the procession to Hsin Lung Chi, where fire-crackers and folks, both kinds unnumbered and noisy, began to receive me.

We went straight to the chapel, a forlorn room containing at first only a table and benches; then the whole village



CHINESE VILLAGE CHILDREN WATCHING THE STRANGE FOREIGNERS

crowded in, and finally all the dogs and cats. This is a new place, so the condition of the room called "chapel" by courtesy is not so astonishing. But it must be looked after at once, and I exhorted our good people there to get a few of the necessary articles of furniture. At once we began to prepare for a service, and after clearing away all that did not belong there, of people and animals, and having put on my vestments, we began. I knew too much to have any singing, so omitted that part.

My great object, this trip, was to meet the people for whom I am indirectly responsible, to celebrate the Holy Communion, and to teach and instruct as much as possible in two days. This was the first chance, and, after a brief service, I instructed for over an hour, then announced the early celebration next day, Sunday, at Hwang-pi, and urged them all to go with us to the second station, where I was to hold another meeting that night and two services next day. The service was very hearty and satisfactory. Besides those I have mentioned as present, there were five young men, who had walked over eight miles from a village to which they are urging us to come to give Christian teaching. Three of these joined us, and went to the city of Hwang-pi. There we found a large number of Christians and enquirers waiting, and,

after fire-crackers and Chinese rice, we had a grand evening's meeting, with exposition of Scripture. Mr. Yo, the catechist, is very steady, and has built up a good work, which, though not very large, is full of promise. There are fifty-eight Christians and eighty-two catechumens. The ten communicants seem very faithful.

The whole district is full of little villages, and our opportunities are unlimited. We have two new places in contemplation, and if we could send several catechists and clergy for itinerating work, there would be a rich harvest. It made me feel badly to see such readiness and desire to hear, and to know that we have not a man to send them. The railroad has brought the work nearer to us.

As soon as I returned, we decided to have Mr. Hwang go in two weeks, and spend eight or nine days there. I wish he could do that every two or three months. No clergyman has ever had time to give to that place, except Mr. Hwang, and he infrequently, so it has been neglected. We do not own even a foot of land for our work in Hwang-pi, and should have a large place. Last year we opened a boys' school, with a well-trained teacher.

At the Sunday morning services we had a large number out, from at least five different places, four besides the Hwang-pi people. They appreciated the

little I was able to do, and urged me to stay at least one more day, but I had to be back with my class, and after a feast at one o'clock took my departure, glad I had come, and greatly encouraged.

The large place we now rent is offered us for about \$600, houses, ground and all,

and the situation is satisfactory. I hope that this may be given in "specials." It seems the only way to get money for land and buildings, since the Board of Missions has not funds to appropriate for such a purpose.



A STRANGE ASSORTMENT OF SEMINOLE INDIANS

With the Seminoles in the Florida Everglades

BY THE REVEREND HENRY GIBBS

THE work of the Everglade Mission in Southern Florida is carried on about eighty miles from the nearest town, and about 150 miles from the nearest railroad. On the margin of the Everglades we have a small cottage called the "Everglade Cross." The cross is merely a large growing palmetto tree, with a heavy beam across it.

There are no white people living within miles of the mission, and only a few Indians. But it is a point to which the Indians have to come from time to time to hunt. The Seminoles of Florida live entirely by the chase. They are mighty hunters of the alligator, otter, deer and

plume birds. Therefore they never remain in one locality for more than a few months at a time.

The work is just as much a foreign mission as if it were in the heart of Africa. There are only a few hundred Indians here, but they have a large territory over which to roam and this makes it all the harder to do much for them. They are naturally very suspicious of white people, timid and shy at the approach of strangers. They do not dress as white people, in fact they hardly dress at all. None speak English, although some use a few words, and to a small extent understand what is said to them. We have tried several times to establish a small

school for the children, but so far unsuccessfully. The whiskey men who invade the country every now and then give it out that we are agents for the Government, and that our sole purpose is to kidnap the children and send them out to Indian Territory. The Indians easily believe such reports, for the Seminole is but a child at best. It is strange how they believe these white men who, year after year, beat and rob them without mercy.

All this prejudice is forgotten when they are sick or hungry. They have medicine men—really they are all medicine men—but they certainly know nothing of medicine. In their vain efforts to effect a cure it is no unusual thing for them to hack the poor patient almost to pieces, and bury the removed flesh in different parts of the Everglades in the hope of burying the Evil Spirit tormenting him. When they lose all hope of recovery they bring the patient—or what is left of him—to the mission for treatment, and in many instances we have been able to do them good.

We are making steady progress from year to year. The Indians are beginning to see that the men who rob them are not the great friends they pretend to be. By distributing medicines to the sick, and satisfying the hungry, we have made openings in many camps.

In connection with the Indian work we have a small mission for white people, about forty miles north of the Everglades, at a little scattered settlement called "Immokalee," which in the Seminole language means "My Home." Here we have a small church and rectory. It is necessary to be at one place for a while and then at the other. When we are at the headquarters at Immokalee, the house at the Everglades is apt to be plundered. It was broken into three times last year. Of course it is far beyond the pale of the law, and even if we knew for certain who the thieves were it would be impossible to bring them to justice.

The church at Immokalee is the only one of any name within a radius of forty miles. But that counts for very little,



"DR. TOMMY," A SEMINOLE EIGHTY-FIVE YEARS OLD, WITH A WHITE NEIGHBOR

because in one direction there is not a house within that distance. The white people are a strange element, very ignorant, full of prejudice, and few of them willing to live within the bounds of civilization. The men are nearly all alligator hunters, and few care to send their children to school. Morally they are far below the Seminoles. The Seminole is honest, truthful, pure in habits, and as clean in person as a person living in the backwoods can well be. Unfortunately these good traits are absent in the white people here. There are a few noble exceptions, but they are few indeed. Once we thought the white people would be a help to our work, but they hinder it, making and selling whiskey to the Indians. The Indian sees no harm in buying it; neither does the white man see much harm in selling it.

But still we are making progress with the white people, too. Before we came, few of them had any idea whatever about God or the life everlasting. We have baptized about forty, some have been confirmed, and they are faithful to the Church. They are the first-fruits. It is but a small mission now, yet the day will come when the Everglades will be drained, and then the Church will reap her harvest.

Immokalee, Fla.

Missionary Speakers

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers, who can accept appointments to speak, is published. All should be addressed at the Church Missions House, 281 Fourth Avenue, New York, unless a special address is given.

- Alaska: Bishop Rowe.
The Rev. John B. Driggs,
M.D.
- China: Edmund Lee Woodward,
M.D., of Ngankin, 917

Floyd Avenue, Richmond, Va.

Mary V. Glenton, M.D.,
of Wuchang.

Japan:

The Rev. R. W. Andrews,
of Mito.

Rudolf B. Teusler, M.D.,
of Tokyo, 917 Floyd
Avenue, Richmond, Va.

Mountaineer
Work in the
District of
Asheville and
the Colored
Work in the
South

The Rev. Walter Hugh-
son will be in the vicini-
ty of New York and
Philadelphia during
January and February,
and in Ohio, Western
New York, Michigan
and Chicago in early
March.

Mountaineer
Work in the
Diocese of
Lexington:

The Rev. Thomas W.
Cooke. From January
15th to February 1st,
1235 Massachusetts
Avenue, Washing-
ton, D. C. After Feb-
ruary 1st, Dayton, Ky.

Work among
the Negroes
of the South:

Archdeacon Russell, of
St. Paul's School, Law-
renceville, is ready to
take engagements if
five or six appoint-
ments can be grouped
about a given date.
Address, Lawrenceville,
Va.

Work among The Rev. F. W. Merrill,
The Indians: Oneida, Wis., expects

to be open for en-
gagements during Jan-
uary and February, to
lecture on the Oneida
Mission with stereop-
ticon.

Archdeacon Appleby, of
Duluth, in January,
February and March.

Work among
the Negroes
in Tennessee:

Archdeacon Batty will be
in Pennsylvania, Feb-
ruary 4th to Febru-
ary 19th, and in the
neighborhood of New
York from February
19th until March 7th.

The Meeting of the Board of Missions

December 13th, 1904

THE Board of Missions met Tuesday, December 13th. The following members were present:

The Bishops of Albany (vice-president) in the chair, West Virginia, Nebraska, Massachusetts, Rhode Island, Long Island, Newark and the Bishop-coadjutor of New York; the Rev. Drs. Huntington, Vibbert, Anstice, Alsop, Perry, Stires, McKim, Parks, Williams, Mann and the Rev. Mr. Sedgwick, and the Rev. Drs. Storrs, Morgan and Smith; and Messrs. Low, Chauncey, Thomas, Goodwin, Mansfield and Capt. Mahan, and Messrs. Gardner, Butler, King, Morris, Pepper and Pruyn. Also the following honorary members: The Bishops of Tokyo, Sacramento and Hankow.

A code of By-Laws was adopted in conformity with the new Missionary Constitution. These provide for an additional officer, to be known as the Educational Secretary, and the Rev. Everett P. Smith, of Pocatello, Ida., was elected to the position.

The Treasurer reported that the contributions to December 1st amounted to \$49,541.70, or practically the same as they were December 1st, 1903. It had been hoped that they would be much larger, on account of the very considerable contributions in Boston. The foregoing figures do not include, however, the Woman's Auxiliary United Offering made in that city. Again, Mr. Thomas remarked that the total given above, \$49,541, included this year a number of large individual contributions, to which there was nothing to correspond last year, showing that the parishes, etc., had fallen off during the three months. Meanwhile the budget of appropriations at the date mentioned, is \$65,000 more than for the previous year. The Treasurer reported an anonymous gift of \$50,000 to be invested as a reserve fund, to protect the credit of the Society under its appropriations, to be known as the "W. M. B." Fund.

The General Secretary announced that

the convocation of the Missionary District of South Dakota had undertaken to pay \$500 per annum toward the support of the Bishop and that the Bishop requested that said amount might be deducted from the Board's remittances. The General Secretary was authorized to express the Board's appreciation of the convocation's action.

A communication was read at the meeting, addressed to the Bishop of Massachusetts by the Right Reverend the Secretary of the Society for the Propagation of the Gospel, acknowledging formally, on the part of the S. P. G., the remittance of half the collection at the opening of the General Convention and sending cordial thanks for the same.

The Rev. Edward A. Temple, of Waco, Tex., was appointed as Department Secretary for Missionary Department No. 8, and it was further announced that the Rev. John A. Emery, of San Francisco, had consented to continue his service as such secretary for Department No. 7.

A most interesting announcement was made with regard to the organization of the younger clergy of New York, with the approval of the diocesan authorities, as the Junior Clergy Missionary Association of the diocese: the Association to be in close connection with the Board of Missions and pledged to support its every effort for the propagation of the Gospel. The Rev. R. L. Paddock is president, the Rev. W. H. Owen, Jr., secretary, and the Rev. R. W. E. Merington, treasurer.

The Rev. Dr. Stires and Mr. George Gordon King were appointed, with the secretaries, to attend the Annual Conference of Foreign Mission Boards, which is to meet in the Bible House, New York, on January 11th and 12th.

Communications were received from a number of bishops having reference to appointments, stations and stipends of domestic missionaries, and the Board acted favorably upon their requests. Appointments under the Woman's Aux-

iliary United Offering of 1904 were made for two ladies in training in the Philadelphia Deaconess House and for missionary workers in Duluth, Lexington, Sacramento, Spokane, Tennessee and West Virginia.

Letters from the Bishop of Alaska and several of his missionaries were at hand. The epidemic of diphtheria had reached Anvik, but at latest advices had subsided. There were ten deaths in the neighborhood, of which one was that of a boy in the Rev. Mr. Chapman's school. The Rev. Charles E. Rice, who had been on leave of absence because of ill-health, has taken charge at Skagway, hoping to return to Circle City in the spring. He also officiates for the Army at Fort W. H. Seward at Haines. The Rev. Hudson Stuck had safely arrived at Fairbanks, where he found the Rev. Mr. Huhn, Miss Carter and Miss Farthing hard at work and in good health.

The Bishop of Honolulu wrote that Mr. Walter S. Glidden, who had recently joined the mission, was obliged to retire immediately because of the illness of his wife.

A full report was laid before the Board as to the property holdings in the name of the Society in the Philippine Islands, and the Bishop was advised to acquire as soon as possible a narrow strip of land to the north of the present cathedral property to complete the plot.

There were fewer letters than usual from the foreign field, because the bishops are still in this country, or recently have been. Mr. S. E. Smalley, the treasurer of the missions in China, in the line of his duty had travelled 2,000 miles in all from station to station in the Missionary District of Hankow. Says he was particularly pleased with what he saw at Ichang and Ngankin and considers what has been accomplished at the latter place as really wonderful. He found that the new church building at Wuhu was going up, to the Rev. Mr. Lund's satisfaction, and says there was great rejoicing in Hankow when the news of the election of Bishop Roots was received there.

The sum of \$400 was appropriated for the expense of the training-school in the District of Tokyo for mission women (Japanese) under the direction of Miss MacRae and Miss Bristowe. This school has heretofore been sustained by "specials" and by the efforts of the ladies named. It has already proved itself a valuable institution for supplying trained women workers. Upon the representation of Bishop McKim, who was present at the meeting, an appeal was ordered to be made for \$2,500 for a proper residence for Deaconess A. L. Ranson and Miss Gertrude Heywood at Kawagoe. They are now living in a rented Japanese house. Among a number of building items for which he asked, the Bishop felt that this was the most pressing call. The Rev. T. S. Tyng, in addition to his important literary work, with the approval of Bishop Partridge and the Board, has taken charge of the English congregation of All Saints' Church, Kobe.

The Rev. J. F. Dunbar, formerly of Cavalla, began his work at Epiphany Hall, Cuttington, Liberia, on August 1st. This building houses the Hoffman Institute, the High School and the Divinity classes. Mr. Dunbar says they are very much in need of an organ at the station. The pupils are unable to do much for themselves, as at least three-fifths of them are from heathen families and the other two-fifths are not sons of well-to-do parents; some are orphans. Nevertheless, they have raised \$30 and ask assistance to the extent of \$40 or \$50 more, as they have no instrument for their services nor for teaching music.

Holy Trinity parish, Port-au-Prince, Haiti, has purchased a rectory at a cost of \$3,000 and provided for its repair. The Bishop is about to make a visitation of the Parish at San Pedro de Macoris, Dominican Republic, where there are a number of persons awaiting confirmation, and the Board made appropriation for his necessary travelling expenses. This visit was deferred last year because of the unsettled state of the country.

The Board was informed that Bishop

Aves had been appointed by the Presiding Bishop to be the superintendent of the missionary work and funds of the Mexican Episcopal Church, so far as such work is supported and such funds are supplied from the United States. In this office he takes the place of the late Rev. Henry Forrester, and the Board, for its part, formally acquiesced.

The Committee on Audit reported that they had caused the Treasurer's books and accounts to be examined to the first instant and had certified the same to be correct.

Announcements

Concerning the Missionaries

Alaska

MRS. SARA R. LANGSTROM, under appointment to Alaska, left Philadelphia December 5th and sailed from Seattle for Ketchikan by the steamer *Jefferson* on December 19th.

Porto Rico

BISHOP and Mrs. VAN BUREN and the Rev. Mr. and Mrs. MITCHELL, who sailed from New York by the steamer *Coamo*, November 19th, arrived at San Juan on November 23d, in time for Thanksgiving services the next day.

The Philippines

MRS. HOBART E. STUDLEY and two children, who sailed from San Francisco by the steamer *Manchuria* on August 30th, arrived at Manila on October 19th.

MISS MARGARET ROUTLEDGE, appointed to the Philippine Islands, as announced last month, left her home at Detroit, Mich., December 11th, expecting to sail by the steamer *Siberia* from San Francisco on December 17th for Hong Kong, and there transfer to a local steamer for Manila.

Shanghai

THE REV. CAMERON F. McRAE, returning to the field, left New York November 26th and sailed from San Francisco by the steamer *Korea* December 3d.

Hankow

BISHOP ROOTS and wife left Hartford on December 21st, intending to make a visit *en route* at his father's home in Little Rock and sail from San Francisco for Shanghai by the steamer *Manchuria* on January 21st.

Tokyo

THE RIGHT REV. DR. McKIM, returning from the General Convention, left New York December 13th, expecting to sail from San Francisco by the steamer *Mongolia* on December 28th for Yokohama.

MISS BESSIE MARY McKIM, daughter of the Missionary Bishop of Tokyo, was appointed by the Board of Managers at its stated meeting on December 13th as a missionary teacher. Her duty at present will be in St. Margaret's School for Girls, Tokyo.

Kyoto

THE REV. ISAAC DOOMAN and family, after ten years' continuous service in the field, sailed from Kobe by the steamer *Mongolia* November 27th and arrived at San Francisco on December 16th. He is intending to delay at Gambier, O., for a few days *en route* to New York.

THE REV. WILLIAM J. CUTHBERT, of Kyoto, and Miss Maud Simpson were married in San Francisco on November 19th.

THE *North China Herald*, in its news from Chuchow, a large city in the province of Nganwhai, records that "A school started by the mission for small children has been besieged by young men of high standing in the region. They willingly undergo many things to be taught of the foreigner. Ten have been received as an experiment. The number has been limited to gain the best class and the best results. Their ages range from twenty to thirty years, but they are buckling down to their books like so many small boys. Their plea is for just as broad an education as possible, and most are willing to look five years of hard study in the face. China is moving."

THE WOMAN'S AUXILIARY

To the Board of Missions



THE GOOD SAMARITAN HOSPITAL, VALDEZ, ALASKA

A First Year in the Hospital at Valdez, Alaska

BY DEACONESS DEANE

SEPTEMBER 19th ended our first year of hospital work. Thirty-five patients have been taken care of up to the present time.

It is not a large number as compared with hospitals in the States, but it shows the real need here, for how could these persons have been cared for without this building? Many of them have gone out cured, and grateful for the care they received. There have been but three deaths; one a young woman who committed suicide by taking morphine and corrosive sublimate. Mr. Taylor talked with her and read the prayers for her, and I am sure she repented for her past life. She said if she lived she would live differently. The last patient who died was a most trying case. I was so anxious for him to get well. He had boils break out all over his body; one day

the doctor opened seven abscesses of various sizes. I am glad I could do for him what I did to make him comfortable.

The hospital is located a little way back from the town, with cottonwood trees all about it, and is painted a bright yellow, with white trimmings. It has a balcony of which we are quite proud, and which the patients much enjoy, for they can go out there and smoke and sun themselves. The upper part of the building was not quite completed until the spring, then, while he was here, the Bishop hurried the work and now it is all very nice and homelike. One young fellow said so often while here, "Oh, it's a fine thing to have a place like this to come to!" The building is fifty feet long by twenty-four feet wide. As one enters, on the left is my little room, which is convenient to the ward at nights. Then

opposite this is a room to be used for an operating room; just now a patient is occupying it. Both rooms are about ten feet square. The ward comes next, with two beds on one side and four on the other. There are five windows altogether, so that when the sun shines, it just streams in all day, making the room so cheerful and bright. There is a small dining room, then the kitchen beyond, with a fuel closet opposite. The rooms have all been papered, the lower floor with a blue and white tiling oilcloth paper that can be washed. The Bishop ordered linoleum for the first floor, which makes the floor much warmer. I have tacked up some pretty pictures that have been sent by interested friends. The upper part of the building needs furnishing, and something is needed for the floor to make it less noisy for those underneath. I had a mother and baby up there, with erysipelas, and may have some one else before long again. I wish so much those friends who have contributed so generously to the hospital could visit us and see for themselves what is being done. They would feel repaid for the interest they have taken in making this practical side of the Church's work possible.

I have a native of fourteen, named Martha, living with me. She washes the dishes and cleans the kitchen every day before going to school. She speaks English nicely, and is quite a little companion. She is fond of "Willie," one of the Bishop's dogs which he left with me until such time as he will need him. I don't feel as if I were in Alaska at all, rather as if I were in some western town, I have so many advantages, things that I never thought of having in Circle. Think of having a pump and all the water I want, and it is cold and clear! That I think of as my greatest luxury. Then there is the telephone put in, and with no charges whatever. This I think is a very substantial gift from the Valdez Electric Light and Telephone Company; and later they will put up a light in the front of the hospital. One of the most expensive items to be considered is the coal, which is \$15 a ton. Otherwise things seem to be

reasonable, and not much above Seattle prices. Very few Indians come to Valdez, so I have seen nothing of them. Those who do come into town leave quickly after transacting their business, as they think Valdez makes them sick.

Valdez would be an ideal place if it were not for the severe wind in the winter. It seems to gather force back of the glacier, or perhaps from the north pole. It sounds like a train going over a trestle, and as if it would stop at the door. The building last winter would tremble and the boards creak like a ship at sea. But wind never does any harm. There is one thing certain, germs and microbes cannot locate here, and so we don't have pneumonia, typhoid or such diseases. But I do feel anxious on account of fire, and wish very much that some one would send us some fire extinguishers; for, if a fire should occur, it would be impossible to put it out otherwise.

Relief for the Hospital of the Good Shepherd, Fort Defiance, Arizona

AT one of the noon meetings in the Auxiliary Headquarters during the General Convention, the Bishop of Arizona spoke of the needs of the Hospital of the Good Shepherd, at Fort Defiance, and \$915 were at once pledged to relieve the need. The Bishop sent word of this promised help, and in response Miss Thackara wrote her grateful thanks. "But when," she asks, "will this money come? It is needed, speedily. For want of sufficient funds the past year has been a desperate struggle. I have been placed in great straits, and I am so perplexed at present how to proceed. I cannot contemplate undertaking such responsibility another year without serious consideration. Yet, when one sees the dire need of these people, to give up the work for them seems unthinkable.

"Yesterday an old Indian woman came to the hospital. When I first knew



"NOW, WITH THREE LITTLE GRAND-CHILDREN SHE STRUGGLES ALONG

her, ten years ago, she had a family of promising young daughters. They have all been taken. Now, with three little grandchildren, she struggles along. She has a few sheep and plants her little patch of corn and melons. Yesterday she brought a large pumpkin to sell me. She had walked eight miles to bring it, and it was heavy to carry. Twenty cents was what she asked, that she might get

a little coffee and sugar at the trader's store. The pumpkin would have been so nice, and the old woman wanted the coffee and sugar so much, but I did not have twenty cents. I am and have been absolutely without any funds for ten days. I do hope something is on the way!

"There are two very serious cases out on the reservation, waiting for the hospital team to be sent to bring them in. One is a girl of sixteen, who has a partial paralysis which can be cured or greatly benefited; the other a young man of twenty-seven, whose condition is even more serious. One leg will have to be taken off. Both the man and girl are helpless. Clarence, our Indian driver and interpreter, will go for these patients with the wagon. It will be, on account of the distance and the mountains, a trip of at least five days. Some members of their family will have to come with the patients on their journey. Clarence could not bring them alone. The expenses of this work are greater, I think, than most of our friends can understand. The burden of this work is not the difficulty; it is the want of money."

Up to December 24th \$885 of the \$915 promised have been received and forwarded to Miss Thackara.

The Training School, Shanghai

BY LILLIS CRUMMER

THE training-school has now twelve women under instruction. They are all such nice women, above the average. For instance, the last two to come are the widows of men who were educated in the States and returned to this country when the Government recalled the students. Both of the husbands were baptized on their death-beds, and now, after ten or fifteen years, these women come of their own accord and say they want to follow in their husbands' footsteps and be taught the Christian doc-

trine. I have taken over all of the ecclesiastical embroidery from St. Mary's, and now I have the two departments running alongside of each other. The sewing department gives me a good chance to judge of a woman's fitness for something else. The women in the training-school made a stole which was ordered from America awhile ago, but they could not write when it was sent, as they cannot write English or Chinese either. They are only learning to read the Bible at the present time. They knew how to do Chinese embroidery be-

fore they came, and we put this knowledge into this new channel and turn out Church embroidery. These widows are sisters, and one has a little baby a year old.

The extra money we make I am spending on some outside work. For instance, one of the women from here has gone down to Kong-wan to keep the school-teacher company and work among the women. I have told her that she must invite the mothers of the school-girls to come occasionally. For Chinese women to make friends thus, tea and light

things must be served them for politeness' sake. All this costs in the long run, which they with their small salaries cannot stand, so they must fall back upon my little fund. Mrs. Pott and I are taking turns going down to Kong-wan where they have their meetings. This week I am planning some new work at Woosung. Miss Porter visited there occasionally before she went to Tsing-poo, and we have several catechumens already among the women. I have a Bible-woman to put there, and I hope to go down on Sundays myself to service.



THE GIRLS AT ICHANG

How the Girls and Mothers are Learning at Ichang

BY M. C. HUNTINGTON

THE girls' school comes to the women's meeting and they sit on their little stools, a solid phalanx in the centre, with the women around the edge of the room on benches. For a good while it seemed a hard meeting to manage, because it is always hard to talk to "grown ups" and children together; but it was the "women's meeting," so I industriously talked to the women, and reflected that

if the children picked up nothing else, it might, as George Herbert says of the dull preacher, "teach them patience." The women know very little, but last spring I began to tell a story to the children instead of talking to the women, and found it so much better. I have been telling them, as vividly as possible, of our Lord's miracles. I have told them how Christ made the blind to see, the lame to walk, the deaf to hear, and raised

the dead. Each time I make them say over all the miracles we have had before and catechise them on the last week's story. The school teacher has been drilling them on it, too, so they can answer quite well. The women wont answer questions, but they listen most eagerly to hear the children answer, and in that way learn just as much, and they all, women and children, look wide-awake.

The women do not know any more than the children, not as much as the oldest girls, but, going over and over again with the wonderful stories, even the little ones are beginning to have some idea, so to speak, of the Person of Christ. I try to make it very real to them. For instance, before beginning the story of Jairus' daughter, I asked all who were twelve years old to stand up, and then told them to-day's story would be about a girl just as old as they were, and so on. I asked them on Ascension Day where Jesus is now. They said, "In heaven." People may talk all they wish about heaven being a state and not a place, but certainly the object lesson which Christ thought suited to the infant Church was that "while they beheld, He was taken up, and a cloud received Him," out of their sight; so I think it must be

the thing for my infant school, and infant women, so I have taught the children to point upward when they answer "In heaven." I wish all our friends at home could see their little heathen fingers pointing upward as they answer. Then I told them He would come back the same way, and they should all see Him; even if they were dead, like Lazarus, they would all come to life and come out when they heard the Master's voice. One day it struck me forcibly that they don't know things that have "gone without saying" to us always, so after they answered that He was in heaven, I asked, "If you speak to Jesus, can He hear you now?" and they promptly answered, "No!" The native priest looked as if some one had thrown a bucket of cold water in his face, when his little lambs—albeit little black heathen lambs, not the children of our Christians—answered so; but he and I speedily instructed them, and now they know better. The women are about half and half Christians and non-Christians—perhaps "inquirers"—the children, all except three, are the children of heathen parents. Sometimes a heathen mother strays in to see the pictures and hear her daughter answer questions.

Work Among the Women of Aomori

BY BERTA R. BABCOCK

IN Aomori we have a sewing-school for girls, with three teachers, one to teach sewing, one, ceremonial tea and knitting, and one, an old gentleman, teaches flower arrangement. The sewing teacher is a Christian. I hope that the one who teaches ceremonial tea will become one, as she comes to my cooking-class where she hears about Christianity each time that she comes. The flower arrangement teacher is not a Christian, but is very skilful in his line of work.

On Tuesday afternoons I give a Bible lesson, and we are now studying St. Matthew's Gospel. On Thursday after-

noons the Bible-woman gives the lesson. On every other Friday afternoon I have a cooking-class for women. This class was started by Miss Wall when I was in America last year. There are about ten who attend, only one of whom is a Christian. Each time the class meets my Bible-woman gives a lesson. At the last meeting one woman, who has been very much opposed to her husband's interest in Christianity, asked a great many questions, thus showing that her own interest has been aroused. Several of the ten are newcomers who have not heard of Christianity before.

On the alternate Friday afternoon I

hold my regular women's meeting. I give the lesson, and just now I am talking to them on the catechism. After I have finished, the Bible-woman usually gives a little talk, explaining anything in my talk that she thinks they have not understood and sometimes adding a few thoughts of her own. Three of the women now coming I hope to see Christians soon.

I prepare for this meeting by putting my dining-room table in the corner, and taking all the chairs from the room. We sit on the floor in true Japanese style. After the meeting I serve tea and *sembei*, a kind of Japanese cake, and we have a social time. We have lost our most regular attendant by removal, a dear old lady who paid her dues out of the tobacco money (!) that her son furnished her.

At Hachinohe I have a working class and a "*fujin kwai*" or women's meeting also. I started the cooking-class to increase the number of women, as there were only a very few coming, and as I go there only once in two weeks, there are not many chances of adding new hearers of the truth I wish to teach. My plan has succeeded beyond my expectations. Of course, I have had it for too short a time to measure its results in the way of converts to Christianity. The trains are very inconvenient. I have to wait in a little station for about two hours. I often forget that I am a "foreigner" while at my work in Aomori, but I don't forget it for a minute while waiting at this station. A "foreigner" is such a curiosity here that I am beset by gazers. I have been quite amused two or three times lately at being taken for a Chinese!

My work among the young men consists in having night classes for them in English and in giving Bible lessons. I also have a class in English for the normal school students, and a Bible-class for them also. Most of our young men Christians have been reached through the night school, and there are two or three very earnest appearing young men

in the school now whom I hope to see Christians some day.

Before I started on my first journey to Japan my brother said to me, "Don't think that you are going as a *foreign missionary*; there has been only One *real* Foreign Missionary on this earth, and that was our Lord Jesus Christ. *You* are only going as a missionary to people who happen to live in a different country, but who belong to the same human family as yourself." I have often been very glad that he gave me such good advice. A missionary in a non-Christian land needs the prayers of home friends more than the missionary in the home land. Surrounded as we are by a non-Christian atmosphere, it is almost impossible to keep one's ideals from becoming lowered. So the missionary at Aomori needs prayers, and the work here needs them, too.

The Methods of a Parish Treasurer for the United Offering of 1904

BY A. L. TRUSLOW, TREASURER OF THE UNITED OFFERING OF 1907. IN THE DIOCESE OF NEW YORK

I WAS not appointed treasurer in my parish branch until quite late in the season, so that it was about January 1st, 1902, when I began work. I was then almost a stranger to the people, as I had lately come into the parish. In January, 1904, I was obliged to resign and go abroad, for a much-needed rest and change. It was very hard, and most unfortunate, having to give up the work during the last year, as I had planned making a last and special appeal, to those who had not been reached. The first time that I spoke at a parish meeting after my appointment, I said that I expected the branch to give to the next offering at least \$1,000, and that I should be disappointed if the amount did not reach \$1,200 or \$1,500. There was a surprised look on most of

the faces before me, and a smile on many of them. The offering from the parish, in 1901, toward the United Offering, was \$259; I was asking for about six times as much. But the outcome justified my expectation, for the branch gave to the United Offering of 1904 over \$1,500.

I believe that a United Offering treasurer should be a woman who is willing to work hard, one who has a great deal of perseverance, and who has the work very near her heart; in other words, one who is full of enthusiasm herself. I think it is always a mistake to elect a woman to any office, simply that she herself may become interested. One must have interest, in fact must have enthusiasm, to ensure success. A United Offering treasurer should begin her work as soon after the triennial meeting as possible.

As the methods used in my own parish were successful, I will gladly explain them for the help of others. I sent a letter to every woman in the parish whose name and address I could get. With this letter I sent the leaflet, "The Story of the United Offering," also a paper with such questions as these:

- Will you take a mite box?
- Will you give one cent a week?
- Will you give one cent a day?
- Will you give one dollar a month?
- Will you give five dollars a year?
- Will you give ten dollars a year?
- Will you give twenty-five dollars a year?

Each one was asked to put her name opposite one of these questions, and to return the paper to me, in a stamped and addressed envelope which I enclosed in the letter. A receipt was sent immediately for every cent received. A collection was made twice a year. The money received at each collection was at once put into the savings bank.

Every woman should be given the privilege of joining in this offering. There are many women in every parish who think that if they cannot give at

least a five-dollar bill there is no use in their giving at all. Through this offering, the smallest sum is as acceptable as the largest; it is just what its name implies, "Our United Offering." But let us bear in mind that the mite, given by a poor woman, which is an acceptable gift, is not acceptable when given by a rich woman. Let us give conscientiously, according to our means; let us not be ashamed to give even the smallest coin, if it is the best that we can do, and if blessed with this world's goods, let us give generously of our abundance. I would suggest that the very rich women, who give large sums, should be urged to give early in the three years, that the interest may accumulate.

It is well to bring the matter of the Offering before every meeting of the parish branch. Give a report of what has been done, urge those who have failed to respond, encourage those who are doing their best. Always tell of your successes, and encouragements, for we all know that nothing succeeds like success. A treasurer must be optimistic, hopeful, patient, persevering, enthusiastic, prayerful. At the beginning of the three years give your parish a very high mark to work up to. You may be laughed at, but, in nine cases out of ten, I believe you will meet with success.

It seems to me that the object of our United Offering should appeal to every woman in the Church—woman's work in the missionary field. Many of us are not able, are not privileged to offer ourselves for the work, even when our hearts burn within us, to go and help carry the good news to our less favored sisters. What a blessing and privilege it is to be able, through this offering, to contribute toward the support of the noble women who go into the hard places, while we stay comfortably at home. Let us look upon them as our substitutes, let us each give as much as we are able toward the support of at least one woman worker, then we who stay at home will have "our own missionary," though the special woman will be undesignated.

The December Conference of General and Diocesan Officers

AT the monthly conference on December 15th, fourteen officers were present from seven dioceses, as follows: Connecticut, two; Duluth, one; Long Island, two; Milwaukee, one; Newark, three; New York, four (one Junior); and Pennsylvania, one. Mrs. Markoe, president of the Indian's Hope, of Pennsylvania, presided over the meeting, and called upon the different branches for their reports. Among these it was especially interesting to hear of a meeting in Milwaukee of diocesan and parochial officers to confer upon plans for advancing the work, and of the large numbers, wide representation and stimulating enthusiasm of the annual meeting of the New York branch.

Miss Kerr, principal of Wolfe Hall, Denver, was a welcome guest at the conference, and spoke of the Church school as an important factor in the missionary life of a Western diocese.

The Secretary reported 15,000 boxes distributed for the United Offering of 1907, and a letter to diocesan treasurers sent out into the Auxiliary branches. In order to bring this letter more widely and directly before the Auxiliary, it is given here:

"No doubt you are already eagerly making your plans for the United Offering of 1907, and in doing so I hope you will not forget the offer of THE SPIRIT OF MISSIONS, to take a half-subscription for every *new subscriber* obtained, allowing the other fifty cents to go into the United Offering box. It seems to me that we have not done what we should with regard to this offer, and that it would be a good plan for all diocesan and parochial treasurers of the United Offering to make a special effort to avail themselves of it more generally. It seems such a shame that there should be only 17,000 subscribers to our missionary maga-

zine; and in doing this piece of work for our United Offering, we would do an equally good work in getting THE SPIRIT OF MISSIONS into the homes of more of our Churchwomen and making its contents more widely known. Will you not think this matter over, and see if you cannot do a real work this year in this particular line? We will send you small slips explaining what can be done, which may be sent broadcast through the dioceses, and put into every letter written about the United Offering, and sent out with every box.

"In your own diocese, with _____ communicants, there are but _____ subscribers. Try to *double* that number, at the *least*, this year.

The blank spaces were filled out according to the varying statistics in the different dioceses, as:

Missouri, with 7,118 communicants, has 141 subscribers.

Albany, with 22,754 communicants, has 320 subscribers.

Pennsylvania, with 51,385 communicants, has 1,059 subscribers.

New Jersey, with 18,181 communicants, has 370 subscribers.

West Virginia, with 4,668 communicants, has 104 subscribers.

Pittsburgh, with 16,091 communicants, has 186 subscribers.

New York, with 78,149 communicants, has 1,341 subscribers.

Nebraska, with 4,754 communicants, has 59 subscribers.

Central Pennsylvania, with 18,918 communicants, has 264 subscribers.

Massachusetts, with 34,861 communicants, has 649 subscribers.

Washington, with 16,846 communicants, has 360 subscribers.

Rhode Island, with 14,408 communicants, has 162 subscribers.

Indianapolis, with 4,159 communicants, has 97 subscribers.

Long Island, with 33,779 communicants, has 278 subscribers.

Newark, with 26,009 communicants, has 282 subscribers.

The January Conference will be held in the Auxiliary Rooms at the Church Missions House on Thursday, the 19th, at 11:30 A.M.

The Sanctuary of Missions

A New Year's Prayer

“NEW light to shine upon the sacred page,
New strength to gird us for our pilgrimage;
New love to Him who loveth to the end,
New confidence in our unchanging Friend;
New conquests over self and every sin,
New Messages of grace, new souls to win;
New consecration vows, O Lord, we pray,
Make this the meaning of our
New Year's Day.”

Thanksgivings

“We thank Thee”

For the consecration of the Bishops of Mexico, Salt Lake and Cuba. Pages 19 to 22.

For the generous gifts which made possible the new building at St. Luke's Hospital, Shanghai. Page 8.

For the eagerness of the missionaries in Porto Rico and China to push into unoccupied regions. Pages 34 and 44.

For the completion of the church and hospital at Fairbanks, Alaska. Page 39.

Intercessions

“We beseech Thee”

That Thy truth may be carried to the people of Japan to lighten their ignorance and banish their superstition. Page 26.

That the Church may be roused to do her duty to the millions of negro people in the South, and especially that the money needed for an industrial school in Mississippi may be given. Page 23.

That Miss Deane and Miss Thackara may be blessed in their work and that their service may bring relief and blessing to others. Pages 53 and 54.

That the work among Chinese and Japanese women may prosper. Pages 55 and 57.

That the money needed to erect the new buildings for St. James's Hospital, Ngankin, and St. Luke's Hospital, Tokyo, may be given. Page 4.

That the progress of the Church in Duluth may be maintained and its blessings widely extended. Page 11.

That the money needed to meet the appropriations to the missions for this fiscal year may be given. Page 36.

Collects

“GLORIOUS, holy, Almighty God, Who, being ever pitiful to the manifold wanderings of mankind, didst doubtless for this end guide the Magi, who dwelt in dark superstition, by the light of a star to Thy sacred cradle, that Thou mightest kindle all men who were walking in their own errors with the desire of knowing Thee; kindle us also, we pray Thee, with the saving ardour of love for Thee, that we who have already known Thee by Thy gracious illumination, may be enabled to cleave to Thee for ever. *Amen.—Mozarabic Liturgy.*”

“ALMIGHTY FATHER, from Whom all good things do come, and Who through Thy Holy Apostle hast taught us to be anxious for nothing, but in everything by prayer and supplication with thanksgiving to make known our requests unto Thee; we give Thee hearty thanks for Thy servants who in this and other lands have gone forth to preach the Gospel for Thy glory and the evangelization of the world. Look graciously upon them in their daily needs, and bless the work they are doing in Thy name. Move the hearts of Thy servants throughout this land that they may rejoice to give according to their power. And to us Thy children grant Thy Holy Spirit, that we may heartily take our part in this work by willing self-denial, by unwavering faith, and by constant prayer. Help us to love all men as brethren, that we may send faithful dispensers of Thy word and sacraments to the dark places of the earth, for the love of Him Who lived and died and rose again for us, Thy Son, our Saviour, Jesus Christ. *Amen.*”

All things come of Thee, O Lord, And of Thine own have we given Thee.

Offerings are asked to sustain missions in twenty-six missionary districts in the United States, Africa, China and Japan; also work in the Haitien Church and in Mexico*; in thirty-nine dioceses, including missions to the Indians and to the Colored People; to pay the salaries of twenty-five bishops, and stipends to 1,678 missionary workers, and to support schools, hospitals and orphanages.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George C. Thomas, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

* For support of the Clergyman representing this Church.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipt of the following sums from November 1st, to December 1st, 1904:

* Lenten and Easter Offering from the Sunday-school Auxiliary.

Note.—The items in the following pages marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

ALABAMA—\$91.61

<i>Birmingham</i> —St. Mark's, General...	5 00
<i>Greensboro</i> —St. Paul's, General....	58 61
<i>Greenville</i> —St. Thomas's (Appor- tionment 1903-4), General.....	13 75
<i>Talladega</i> —St. Peter's, General.....	4 00
<i>Woodlawn</i> —Grace, General.....	10 25

ALBANY—\$733.65

<i>Albany</i> —Holy Innocents', General, \$3.25; Domestic, \$10; Colored, \$5; Foreign, \$15.....	33 25
St. Peter's, Wo. Aux., Sp. for Bish- op White, Michigan City.....	50 00
Sister Alice, \$5; "Anonymous," 25 cts.; Sp. for Bishop McKim, for children's ward, St. Luke's Hospi- tal, Tokyo.....	5 25
In memory of Rev. George Hewson Wilson, 1870-1900, Sp. for Bish- op McKim, for a room in the hospital in Tokyo, \$100.....	100 00
<i>Ballston Spa</i> —Christ Church S. S.,* General.....	26 08
<i>Cooperstown</i> —Dr. Henry D. Sill, Foreign.....	300 00
<i>Fort Edward</i> —St. James's, Wo. Aux., Sp. for Bishop White, Michigan City.....	5 00
<i>Glens Falls</i> —Church of the Messiah, Domestic, \$2.55; Foreign, 65 cts.	3 20
<i>Hoosick Falls</i> —St. Mark's, General.	25 00
<i>Ilion</i> —St. Augustine's, General (of which Apportionment 1903-4, \$5.68), \$21.17.....	21 17
<i>Leeds</i> —R. Goodrich, General.....	9 70
<i>Potsdam</i> —Trinity Church, Indian, \$10; Miss Lavinia Clarkson, for the "T. Streetfield Clarkson" (In Memoriam) Graduate scholar- ship, South Dakota, \$60; "Levinus Clarkson" (In Memor- iam) Graduate scholarship, South Dakota, \$60.....	180 00
<i>Richfield</i> —St. Luke's, Foreign.....	5 00
<i>Saratoga</i> —Bethesda, Wo. Aux., Sp. for Bishop White, Michigan City.....	20 00

CALIFORNIA—\$83.85

<i>Fowler</i> —St. Michael's S. S., General.	4 95
<i>Oakland</i> —St. Paul's S. S., Sp. for St. Mary's Orphanage, Shanghai...	8 20
<i>Miscellaneous</i> —Wo. Aux., for Rev. John W. Nichols's salary, Shanghai, \$32.50; Sp. for Miss Thackara's work, Arizona, \$25. Collection taken by the Sunday- schools of Alameda County, at a mission service held at St. John's, Oakland, on Oct. 16th, General.....	57 50 13 20

CENTRAL NEW YORK—\$281.84

<i>Cape Vincent</i> —St. John's, Wo. Aux., Sp. for the Ngankin Hospital Building Fund.....	10 00
<i>Cazenovia</i> —St. Peter's, for the work of Bishop Rowe, \$15; for the work of Bishop Kendrick, New Mexico and Arizona, \$15.....	30 00
<i>Elmira</i> —Trinity Church, Domestic..	137 00
<i>Onondaga Castle</i> —Church of the Good Shepherd, Domestic.....	1 00
<i>Oriskany Falls</i> —Church of the Good Shepherd, General.....	75
<i>Oswego</i> —Christ Church, General...	30 00
<i>Rome</i> —St. Joseph's, Domestic.....	5 40
<i>Syracuse</i> —Grace, General.....	5 75
Church of the Saviour (Appor- tionment 1903-4), Domestic and Foreign.....	31 94
<i>Miscellaneous</i> —Junior Aux., Sp. for Sylvia Burnham Green cot, St. Mary's Orphanage, Shanghai...	30 00

CENTRAL PENNSYLVANIA—\$814.72

<i>Athens</i> —Trinity Church, General...	5 00
<i>Blossburg</i> —St. Luke's S. S.,* Gen- eral.....	27 14
<i>Coles Creek</i> —St. Gabriel's, General.	48
<i>Douglasville</i> —St. Gabriel's, Wo. Aux., Sp. for Rev. F. W. Mer- rill, Pond du Lac, for Children's Birthday Building Fund.....	2 00
<i>Easton</i> —Trinity Church, Wo. Aux., Sp. for Mrs. J. L. Patton, Kyoto.	15 00

<i>Harrisburg</i> —St. Paul's, General....	100 00	hai	5 00
<i>Lancaster</i> —Miss E. G. Newbold, Sp. for Bishop Leonard Memorial Fund, Salt Lake, \$1; Sp. for Bishop Ingle Memorial, Hankow, \$1; Sp. for Boone School Library Fund, Hankow, \$1; Sp. for Ngankin Building Fund, Hankow, \$1.....	4 00	<i>New London</i> —St. James's, General, \$57.90; Sp. for Bishop Moreland's work, Sacramento, \$10.	67 90
<i>Mauch Chunk</i> —St. Mark's, General..	71 60	<i>Portland</i> —Through Rev. O. H. Raftery, Sp. for Archdeacon Garden, West Texas.....	2 00
<i>Mauch Chunk (Upper)</i> —Mission, Sp. for Bishop Brent, for missions in the Philippine Islands.....	5 00	<i>Waterbury</i> —St. John's, General, \$123.07; Sp. for Bishop Wells, Spokane, \$200; Sp. for Rev. W. Hughson, for district missionary nurse, \$50; for Valle Crucis School, Asheville, \$51; St. Margaret's School, Sp. for Rev. W. Hughson, for St. Margaret's School, Morganton, Asheville, \$156.50.....	580 57
<i>Milford</i> —Church of the Good Shepherd, General.....	15 00	<i>Miscellaneous</i> —Wo. Aux., Sp. for work, Alaska, \$2; Sp. for Navajo Hospital, Arizona, \$100; Sp. for Bishop Rowe, Alaska, \$35.....	137 00
<i>Scranton</i> —St. David's, General.....	20 50		
<i>Wilkes Barre</i> —St. Stephen's, Wo. Aux., Sp. for Miss Thackara's work, Arizona, \$25; S. S. for "St. Stephen's" scholarship, St. Hilda's School, China, \$50; "St. Peter's" scholarship, St. Agnes's School, Kyoto, \$50; "St. Stephen's" scholarship, Orphan Asylum, Cape Palmas, \$50; "St. Stephen's" scholarship, High School, Cuttington, Africa, \$50.....	215 00	DALLAS—\$43.55	
<i>Williamsport</i> —Trinity Church, Sp. for Bishop Wells, Spokane.....	19 00	<i>Dallas</i> —All Saints, General.....	4 90
<i>York</i> —St. John's, \$25; "A Member," \$10; Sp. for Porto Rican Equipment Fund (of which account travelling expenses, \$25).....	35 00	St. Matthew's Home, Junior Aux., Sp. for Archdeacon Stuck's work, Alaska.....	32 50
<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for Porto Rican Equipment Fund (of which for travelling expenses \$10), \$110; Sp. for Rev. S. J. Jennings's travelling expenses, Boise, \$10; Sp. for Bishop Funsten's hospital, Boise, \$50; for Bishop McKim's travelling expenses, \$10; for Bishop McKim's work, Tokyo, \$100.....	280 00	<i>Wichita Falls</i> —Church of the Good Shepherd, General.....	6 15
CHICAGO—\$122.97		DELAWARE—\$256.48	
<i>Chicago</i> —All Angels' Deaf-mute Mission, Domestic.....	1 00	<i>Christiana Hundred</i> —Christ Church, Wo. Aux., Sp. for Foreign Insurance Fund, \$5.....	5 00
Ascension, Sp. for Fond du Lac Epiphany choir-boys' S. S. class, for day-school at Ischang, China	5 00	<i>Delaware City</i> —Christ Church, General	30 00
Church of Our Saviour, for Bishop Hare's work, South Dakota. St. Andrew's (of which S. S. \$5.78); Sp. for work of Rev. R. W. Andrews, Tokyo.....	24 32	<i>Delmar</i> —Wo. Aux., General.....	4 50
St. Peter's, Domestic.....	27 83	<i>Dover</i> —Christ Church, Wo. Aux., General, \$5; Sp. for Dr. Driggs, Alaska, \$5; Sp. for Hooker Orphanage, Mexico, \$5	15 00
		<i>Middletown</i> —St. Ann's, Wo. Aux., Sp. for Foreign Insurance Fund, \$5; Sp. for Dr. Driggs, Alaska, \$5.....	10 00
COLORADO—\$2.00		<i>Newark</i> —St. Thomas's, Wo. Aux., Sp. for Foreign Insurance Fund	5 00
<i>Denver</i> —St. Philip's, Mothers' Meeting, Wo. Aux., Sp. for St. Luke's Hospital, Tokyo.....	2 00	<i>New Castle</i> —Immanuel Church, Wo. Aux., Sp. for Foreign Insurance Fund	5 00
		<i>Seaford</i> —St. Luke's, Wo. Aux., General	3 00
CONNECTICUT—\$1,475.17		<i>Smyrna</i> —St. Peter's, Wo. Aux., Sp. for Foreign Insurance Fund	5 00
<i>Bethlehem</i> —Christ Church, General	7 37	<i>Stanton and Newport</i> —St. James's, Wo. Aux., Sp. for Foreign Insurance Fund, \$2; Sp. for Dr. Driggs, Alaska, \$5; Sp. for Rev. S. H. Littell, Hankow, \$5.	12 00
<i>Hartford</i> —Christ Church, "A Member," General.....	500 00	<i>Townsend</i> —St. Mary's Chapel, Domestic	35
Church of the Good Shepherd, General	56 00	<i>Wilmington</i> —Calvary, Wo. Aux., Sp. for Foreign Insurance Fund, \$2; Sp. for Dr. Driggs, Alaska, \$2.....	4 00
<i>Middletown</i> —St. Luke's Chapel, Sp. for Rev. A. W. S. Garden, for work in West Texas.....	5 00	St. Andrew's, Wo. Aux., Sp. for Brazil	25 00
<i>New Haven</i> —Christ Church, for Bishop Brent's work in the Philippines, \$20; China, \$1; General, \$8.33; through Mr. and Mrs. C. S. Baldwin, Sp. for Bishop Nelson's work, Georgia, \$5; Sp. for hospital fund, Manila (of which Rev. G. Brinley Morgan, \$25; "Anonymous," \$50), \$75.....	109 33	St. John's Wo. Aux., Sp. for Foreign Insurance Fund, \$5; Sp. for Dr. Driggs, Alaska, \$5; Sp. for Rev. S. H. Littell, Hankow, \$5.....	15 00
St. Andrew's, Sp. for Rev. C. F. McRae, Shanghai.....	5 00	St. John's, Wo. Aux., General..	20 00
St. Paul's S. S. Chinese Class, Sp. for Rev. C. F. McRae, Shang-		St. Michael's, Wo. Aux., General.	5 00
		Trinity Church, Domestic, \$2.10; Foreign, \$2.35; Wo. Aux., Sp. for Foreign Insurance Fund, \$5; Sp. for Dr. Driggs, Alaska, \$5; Sp. for Rev. S. H. Littell, Hankow, \$5.....	19 45
		<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for Foreign Insurance Fund, \$11; Sp. for Rev. S. H. Littell, Hankow, \$20.....	31 00
		Junior Aux., General, \$1.50; Sp.	

for Hooker Orphanage, Mexico, \$3	4 50	KENTUCKY—\$181.26	
Babies' Branch, Domestic, \$15;		Elizabethtown—Christ Church, General	2 50
Foreign, \$15; Sp. for Rev. S. H. Littell, Hankow, \$1.68;		Louisville—St. Andrew's, General...	98 94
Sp. for Little Helpers' cot, St. Agnes's Hospital, North Carolina, \$3; salary of Miss Peck, Kyoto, \$3.....	37 68	Through R. E. Pilcher, Sp. for Bishop J. H. Van Buren, Porto Rican Equipment Fund.....	10 00
		Paducah—Grace, General.....	69 82
EAST CAROLINA—\$15.35		LEXINGTON—\$26.00	
Elizabeth City—Christ Church, General	15 25	Lexington—Christ Church Cathedral, "A Member," Sp. for Rev. C. F. McRae, Shanghai.....	1 00
Poplar Branch—Mrs. C. C. A. Louis, General.....	10	Miscellaneous—Branch Wo. Aux., Sp. for life insurance of Rev. C. H. Evans, Tokyo.....	25 00
EASTON—\$34.00		LONG ISLAND—\$888.49	
Cecil Co. (Elkton)—Trinity Church, General	5 60	Astoria—Church of the Redeemer, Rev. Mr. Webb, Sp. for Ngankin Building Fund, Hankow....	2 00
(Andora)—St. Andrew's Memorial Church, General.....	1 40	St. George's, General.....	1 00
Miscellaneous—Branch Wo. Aux., Sp. for Navajo Hospital, Fort Defiance, Arizona.....	25 00	Bay Shore—St. Peter's, Domestic, \$10; Foreign, \$19.35.....	29 35
Juniors, Sp. for Mrs. Kinsolving, for organ, Brazil.....	2 00	Brooklyn—Christ Church (Bedford Ave.), Mrs. James H. Darling-ton, Bishop Graves's work, Shanghai, \$25; Wo. Aux., Sp. for Navajo Indian Hospital, Fort Defiance, Arizona, \$10...	35 00
FLORIDA—\$28.21		St. Bartholomew's, Sp. for Southern Florida.....	100 00
Pensacola—St. Katharine's, Domestic	22 46	St. James's, Wo. Aux., General, \$5; Sp. for Navajo Hospital, Fort Defiance, Arizona, \$5....	10 00
Macclenny—St. James's, Domestic, \$1; Foreign, \$4.75.....	5 75	St. Jude's, Wo. Aux., Sp. for Navajo Indian Hospital, Fort Defiance, Arizona.....	2 00
GEORGIA—\$45.85		St. Luke's, Domestic and Foreign, St. Mary's, Wo. Aux., "Rosannah Covent" scholarship, Girls' Training-school, St. Paul's River, Africa.....	25 00
Columbus—Lillian G. Griffith, Sp. for Rev. Edmund J. Lee, Ngankin, Hankow.....	5 00	St. Matthew's, Wo. Aux., Sp. for Navajo Indian Hospital, Fort Defiance, Arizona.....	5 00
La Grange—St. Mark's, General...	4 10	St. Paul's, Wo. Aux., Sp. for Navajo Indian Hospital, Fort Defiance, Arizona.....	3 00
Savannah—St. John's, through Wo. Aux., salary of Miss Crummer, Shanghai, \$12.50; salary of Miss Sabine, Alaska, \$12.50...	25 00	St. Stephen's, "A Member," Domestic	5 00
Savannah Juniors, Sp. for Mrs. L. L. Kinsolving, for organ, Brazil	1 00	(Flatbush)—St. Paul's Hospital missionary work, China, \$145-21; toward paying missionary salary, China, \$12.32.....	157 33
West Point—Christ Church, General	75	St. Thomas's, Sp. for Rev. Mr. Hoare, Alaska Building Fund..	10 00
Miscellaneous—"J. K. M.," through Wo. Aux., Sp. for Bishop Ingle Memorial, Hankow.....	10 00	Elmhurst—St. James's, Wo. Aux., Widows' and Orphans' Fund, Foreign	10 00
INDIANAPOLIS—\$44.63		Flushing—St. George's, Domestic, \$68.71; S. S., Sp. for Bishop Brooke, Oklahoma and Indian Territory, \$54.35.....	121 06
Jeffersonville—St. Paul's S. S., General	16 76	Garden City—Incarnation Cathedral (of which William Lord Sexton, \$50), Sp. for Bishop Brent, Philippine Islands.....	100 00
Lafayette—St. John's (Apportionment 1903-4), General.....	25 20	Great Neck—All Saints', Wo. Aux., Sp. for St. Agnes's Hospital, Raleigh, North Carolina.....	90 00
Madison—Christ Church, Domestic..	2 67	Huntington—St. John's, General...	5 50
IOWA—\$54.69		Maspeth—St. Saviour's, Indian...	25 25
Bellevue—St. Paul's, Wo. Aux., Miss Babcock's salary, Japan...	1 00	Queens—St. Joseph's, Junior Aux., Sp. for Sarah A. Cox Memorial Chapel, Fort Yukon, Alaska...	2 00
Chariton—St. Andrew's, Wo. Aux., General, \$5; Miss Babcock's salary, Japan, \$6.....	11 00	Sag Harbor—Christ Church, Wo. Aux., Marcus and Elizabeth Starr Memorial, St. Mary's Hall, Shanghai.....	50 00
Council Bluffs—St. Paul's, Wo. Aux., Miss Babcock's salary, Japan	6 00		
Fort Dodge—St. Mark's, General...	9 69	LOS ANGELES—\$29.22	
Harlan—Mrs. Jack, Wo. Aux., General	5 00	Ocean Park—Church of the Good Shepherd, General.....	4 22
Independence—St. James's, Wo. Aux., Miss Babcock's salary, Japan	6 00	Pasadena—John Bakewell Phillips, Sp. for Bishop Ingle Memorial Fund, Hankow.....	25 00
Lyons—Grace, Wo. Aux., Miss Babcock's salary, Japan.....	10 00		
Sioux City—St. Thomas's, Wo. Aux., General	6 00		
KANSAS CITY—\$14.56			
Kansas City—Grace Mission, Wo. Aux., General.....	2 50		
Springfield—St. John's, Mrs. Annie C. Meriwether, General.....	3 00		
Miscellaneous—Wo. Aux. meeting Nov. 10th, General.....	9 06		

MAINE—\$25.00			
Miscellaneous—Wo. Aux., General..	25 00	(Dorchester)—St. Mary's, Foreign	24 54
MARYLAND—\$2,661.67		St. Paul's, General.....	1 00
Allegheny Co. (Mt. Savage)—St. George's, General.....	19 99	St. Stephen's, Miss Bush, Sp. for Rev. G. F. Mosher, Shanghai..	10 00
A. A. Co. (West River)—Christ Church, Sp. for Rev. C. F. McRae's work in Shanghai...	25 75	Trinity Church, Sp. for Bishop Ferguson, Africa, \$50; Sp. for Bishop Kinsolving Brazil, \$2; Sp. for Rev. E. Thomas Demby, Southern Florida, \$20; Sp. for Rev. Joseph McConnell, St. Stephen's Church, Douglas, Arizona, \$10; Sp. for Bishop Rowe, Alaska (of which Mrs. John E. Hudson, \$100; Mrs. E. W. Grew, \$50; Dr. Finch, \$2), \$188; for Bishop Rowe's work, Alaska (of which Mrs. Robert D. Smith, \$12; Miss Alice Weston Smith, \$8), \$20..	290 00
Baltimore—Christ Church, Wo. Aux., Sp. for Mr. Ishii's Orphanage, Tokyo.....	5 00	Dr. J. H. Migs, Sp. for Bishop Rowe, Alaska.....	2 00
Emmanuel Church, Domestic....	952 03	Miss Derby, Sp. for Bishop Rowe, Alaska.....	5 00
Holy Evangelist's, General.....	4 55	Mary A. Hemenway, Sp. for Bishop Rowe, Alaska.....	10 00
(Waverly)—St. John's, Sp. for Bishop Rowe, Alaska.....	10 00	Chas. W. Dexter, Sp. for Bishop Rowe's hospital work, Alaska...	50 00
Mr. L. Miller, Sp. for Ngankin Building Fund.....	50 00	Mr. and Mrs. Edwin H. Abbot, Sp. for hospital bed and accessories at Ngankin, Hankow, especially for a woman.....	50 00
"H. W. A." Sp. for Rev. Mr. Ancell, Shanghai.....	20 00	Dr. Clarence I. Blake, Sp. for a hospital bed and all accessories in the Ngankin Hospital, Hankow.....	50 00
Mrs. E. M. Simons, General.....	5 00	Mrs. Cheney, Sp. for Bishop Rowe, Alaska.....	100 00
Mite-chest, 6,417, Foreign.....	2 00	Ethel L. Paine, Sp. for Bishop Rowe, Alaska, \$250; Sp. for Bishop Roots, Hankow, \$250..	500 00
Baltimore Co.—Reisterstown Parish, General.....	85 00	Brookline (Longwood)—Church of Our Saviour, "Two Members," Sp. for Bishop Rowe, Alaska..	30 00
(Mt. Washington)—St. John's, Wo. Aux., mite-box, Sp. for Bishop Ingle Memorial, Hankow.....	2 00	Miss Mary Sargent, Sp. for Ngankin Building Fund, Hankow...	5 00
(Catonsville)—St. Timothy's, Wo. Aux., General.....	4 00	Cambridge—St. John's Memorial, Wo. Aux., Sp. for insurance dues of Rev. Mr. Tyng, Kyoto..	12 50
Frederick Co. (Frederick)—All Saints' Parish, Foreign, \$7.45; Indian, \$2.45; Colored, \$3.85; Sp. for Mexico, \$2.60; Five-cent Collection, Wo. Aux., Foreign, \$7.25; Indian, \$4; Sp. for Mexico, \$5.25; Mrs. J. Addison Ingle, Sp. for Ingle Hall, Hankow, \$10.....	42 85	Elizabeth L. Bond and sister, Sp. for the hospital in Ngankin, Hankow.....	5 00
"By her family," to endow the "Alexina Pigman" scholarship, Boone School, Wuchang, Hankow.....	1,250 00	Groton—Groton School, Sp. for pack train, Philippine Islands, \$80; U. S. Hinchman, Sp. for Bishop Rowe, Alaska, \$2.....	82 00
Howard Co. (near Ellicott City)—St. John's, Foreign, \$10; Junior Aux., "Bishop Ingle Memorial" scholarship, St. Hilda's School, Wuchang, \$50. Church of the Good Shepherd Chapel, Sp. for Miss Thackara's Hospital, Arizona.....	4 00	Haverhill—Trinity Church, Sp. for Dr. Woodward's medical work at Ngankin, Hankow.....	6 50
(Dorsey)—G. W. C. Schmidt, Cape Mount School, Africa....	5 00	Malden—St. Paul's, Sp. for Rev. E. De Wolf's work in Corona, Los Angeles, \$2; Rev. Nathan Matthew's work in Liberia, \$1.....	3 00
Miscellaneous—Wo. Aux., Sp. for Bishop Rowe, Alaska.....	61 00	Milton—St. Michael's, for work in Alaska.....	19 00
Wo. Aux., Sp. for Miss Thackara, Arizona, for her work.....	50 00	New Bedford—Grace, Foreign, \$159.81; Bishop Brent's work in the Philippine Islands, \$10..	169 81
MASSACHUSETTS—\$2,218.31		Newburyport—Wo. Aux., Mrs. Abbey S. Wheelwright, Sp. for Dr. Woodward's Hospital at Ngankin, Hankow, \$50; Sp. for Bishop Funsten, of Boise, \$50.	100 00
Boston—Advent, General, \$25.50; Sp. for Bishop White, Michigan City, \$1; Sp. for Bishop Rowe, Alaska, \$20; Sp. for Bishop Osborne, Springfield, \$71.21; Sp. for Rev. Mr. Goodheart, Oregon, \$68.11; Sp. for Bishop of Fond du Lac, \$2; Mrs. John H. Sturgis, \$25; Miss Mabel Sturgis, \$5; Sp. for the Porto Rican Equipment Fund, \$30; Wo. Aux., Sp. for the Bishop Ingle Memorial, Hankow, \$5; "A Member," Sp. for Navajo Indian Hospital, Fort Defiance, Arizona, \$10.....	230 82	Newton (Chestnut Hill)—Church of the Redeemer, Sp. for Bishop Rowe's work, Alaska (of which Wo. Aux., \$25), \$195.72.....	195 72
(Dorchester)—All Saints', Rev. Raymond M. Dow Adams, Sp. for Bishop Rowe to use in Alaska.....	5 00	(Newtonville)—St. John's, Foreign.....	20 50
Ascension, General.....	15 00	Salem—St. Peter's, Sp. at discretion of Bishop McKim.....	15 42
(East)—Orient Heights Mission, Sp. for the Porto Rican Equipment Fund.....	25 50	Southboro—St. Mark's, Girls' Friendly Society, \$10; Josephine Burnett, \$20; Sp. for Bishop Rowe, Alaska.....	30 00
St. John Evangelist Missionary Association for Alaska.....	100 00	St. Mark's School, Sp. for Bishop Rowe, Alaska.....	35 00

Elizabeth Gardner, Sp. for Bishop Rowe, Alaska.....	20 00	thews, Cape Mount, Africa, \$10	15 00
		A Member Wo. Aux., Sp. for Bishop Graves, Laramie, for church.	25 00
MICHIGAN—\$535.63			
<i>Ann Arbor</i> —St. Andrew's, Wo. Aux., Sp. for Dr. Driggs, Alaska....	10 00	NEW HAMPSHIRE—\$56.95	
<i>Brooklyn</i> —All Saints, General.....	6 25	<i>Concord</i> —St. Paul's, Colored.....	12 00
<i>Clinton</i> —St. John's, General.....	5 00	St. Paul's School, General, \$25; Wo. Aux., Bishop Rowe and his work, Alaska, \$6.42.....	31 42
<i>Detroit</i> —St. Andrew's, Wo. Aux., Alaska, \$3; Los Angeles, \$2; Sp. for Bishop Brent, Philippine Islands, \$3.....	8 00	<i>Franklin</i> —St. Jude's Juniors, Sp. for Bishop Ingle Memorial, Hankow.....	50
St. John's, "A Member," General.....	20 00	<i>Lancaster</i> —St. Paul's, General.....	8 03
St. Paul's, General, \$375; C. J. Reilly, Sp. for Ngankin Building Fund, Hankow, \$25.....	400 00	<i>Portsmouth</i> —St. John's, "A. L. E.," Alaska.....	5 00
<i>Flint</i> —St. Paul's, General, \$25; Junior Aux., Sp. for a scholarship in Porto Rico, \$10.....	35 00	NEW JERSEY—\$583.51	
<i>Jackson</i> —St. Paul's, Wo. Aux., Alaska.....	20 00	<i>Baskin Ridge</i> —St. Mark's, General..	1 05
<i>Lexington</i> —Church of the Good Shepherd, General.....	18 38	<i>Bernardsville</i> —St. Bernard's, General.....	52 06
<i>Tecumseh</i> —St. Peter's S. S., General.....	10 50	<i>Camden</i> —St. Paul's, "A Member," Sp. for Gate School and Dispensary Building Fund, Shanghai.....	1 00
<i>Trenton</i> —St. Thomas's, Wo. Aux., Alaska.....	2 50	<i>Elizabeth</i> —Christ Church, Domestic, \$55.50; Bishop Rowe, Alaska, \$1.....	56 50
MICHIGAN CITY—\$10.00			
<i>Fort Wayne</i> —Trinity Church, Wo. Aux., General.....	10 00	St. John's, General, \$100; woman for aid committee, Sp. for Rev. G. F. Mosher, Shanghai, \$20... Trinity Church, Sp. for G. F. Mosher, Shanghai.....	120 00
MILWAUKEE—\$34.01			
<i>Janesville</i> —Trinity Church, Domestic and Foreign.....	7 00	<i>Freehold</i> —St. Peter's, Mrs. D. McLean Farman, Wo. Aux., salary of Kimura San, Kyoto... Merchantville—Grace, "K. P. H.," General, \$4; Sp. for American Church Missionary Society, \$4. Elizabeth C. Peabody, Domestic and Foreign.....	10 85
<i>Kenosha</i> —St. Matthew's for Colored Missions in the South.....	22 01	<i>New Brunswick</i> —Christ Church, Wo. Aux., Sp. for Mrs. L. L. Kinsolving, organ for Brazil.....	2 60
<i>Milwaukee</i> —St. John's, General....	5 00	"A Friend," for African catechist. Plainfield—Grace, General, \$3; Mrs. Dexter Tiffany, Sp. for Bishop Nelson's appeal for poor whites of Georgia, \$10.....	8 00
MINNESOTA—\$94.27			
<i>Owatonna</i> —St. Paul's, General....	2 60	Katherine Embury, General.....	40 00
<i>St. Paul</i> —Christ Church S. S., "Alice Ives Gilman" scholarship, at the Girls' Training Institute, Africa.....	25 00	<i>Riverton</i> —Christ Church, "Member," Wo. Aux., Sp. for Miss Elizabeth Wood, Boone School, Wuchang, for books for the children.....	13 00
St. Clement's, Domestic.....	4 00	<i>Somerville</i> —St. John's, Domestic, \$7; General, \$133.....	25 00
<i>Stillwater</i> —Ascension, Sp. for the Porto Rican Equipment Fund..	21 00	<i>Trenton</i> —Christ Church, Domestic, \$23.70; General, \$20.....	43 70
<i>Miscellaneous</i> —Sp. for stipend of Rev. J. V. Alfvegren.....	41 67	<i>Woodbury</i> —Christ Church, Rev. M. Taylor, Sp. for Ngankin Building Fund, Hankow.....	25 00
MISSISSIPPI—\$30.25			
<i>Raymond</i> —St. Mark's General....	5 25	<i>Miscellaneous</i> —Wo. Aux., Miss Sybil Carter, \$2; Mrs. T. R. White, Sp. books for Boone School library, Wuchang, Hankow, \$5.....	7 00
Wo. Aux., Sp. Indian Hospital, Fort Defiance, Arizona.....	25 00	"H. K.," Sp. for Gate School and Dispensary Building Fund, Shanghai.....	25 00
MISSOURI—\$128.20			
<i>Hannibal</i> —Trinity Church, Domestic	7 20	NEW YORK—\$20,340.09	
<i>Moberly</i> —Christ Church, General..	8 00	<i>Cold Spring</i> —St. Mary's, General, \$45.88; Sp. for Cuba and Brazil, \$50.....	95 88
<i>St. Louis</i> —J. A. and N. Dickinson, Domestic and Foreign.....	2 00	<i>Kingston (Rondout)</i> —Church of the Holy Spirit, Sp. for Bishop Wells, Spokane.....	18 00
Wo. Aux., General, \$6; Sp. for the Bishop Leonard Memorial, Salt Lake, \$105.....	111 00	St. John's, Sp. for St. Luke's Building Fund, Tokyo.....	24 60
NEBRASKA—\$8.00			
<i>Central City</i> —Christ Church, Domestic and Foreign.....	7 00	<i>Larchmont</i> —St. John's, Foreign, \$25; Sp. for Paul Shimmon, Urml, Persia, \$25.....	50 00
<i>Fairbury</i> —St. Luke's Wo. Aux., General.....	1 00	<i>Matteawan</i> —St. Luke's, Wo. Aux., Sp. for two washing machines, Cape Mount, Africa.....	15 00
NEWARK—\$1,085.06			
<i>Jersey City</i> —St. Paul's, a Member, Sp. for Bishop Rowe, Alaska, \$10; Sp. for Bishop Partridge, Kyoto, \$5.....	15 00	<i>Monticello</i> —St. John's, Domestic... New York—Ascension, Mrs. Van	11 29
<i>Montclair</i> —St. Luke's, Domestic....	400 00		
<i>Orange</i> —Grace, Domestic, \$44.63; General, \$466.72.....	511 35		
<i>Orange (East)</i> —St. Paul's, Sp. for Dr. Driggs' Hospital, Alaska...	7 00		
<i>Paterson</i> —St. Paul's, General.....	111 71		
<i>Rutherford</i> —Grace, Sp. for Rev. Mr. Matthews, Cape Mount, Africa, \$5; S. S., Sp. for Rev. Mr. Mat-			

Beuren, Niobrara League, "Mary Spingler Van Beuren" (Graduate) scholarship (In Memoriam), South Dakota.....	60 00	League, Sp. for Bishop Johnston, West Texas, for colored work, \$25; Mrs. Clarkson, Wo. Aux., "Maria Banyer" scholarship, St. John's School, Cape Mount, Africa, \$25; Sp. for Bishop Roots, Hankow, \$25; Miss Juliet C. Smith, through St. Margaret's Society, "Bishop Clarkson" scholarship, Girls' Training Institute, Africa, \$25.....	390 00
Beloved Disciple, General.....	13 70	St. John the Evangelist's, General, \$50; Sp. for Cuba and Brazil, \$50.....	100 00
Calvary, "A Member," General, \$500; Mr. George Zabriskie on account of pledge for private room in children's ward, Ngankin Hospital, in memory of Reginald Zabriskie, \$100; "A Member" Wo. Aux., Sp. for Miss Mahony's vacation, Africa, \$2..	602 00	St. Luke's, Missionary Society of St. Luke's Infant Class, Sp. for Miss Elwyn, Shanghai, for St. Mary's Orphanage.....	10 00
Christ Church, Wo. Aux., Sp. for Bishop Brooke, Oklahoma and Indian Territory, \$150; Sp. for Miss Mahony's vacation, Africa (of which Mrs. W. Bayard Cutting, \$30), \$55.....	205 00	St. Mark's S. S., "St. Mark's" scholarship, St. Elizabeth's School, South Dakota.....	30 00
Church Missions House Chapel, Porto Rico, \$1.85; Africa, \$20.10; Shanghai, \$8.40; General, 95 cts.; Sp. at discretion of Bishop Kinsolving, Brazil, \$9.08.....	40 38	St. Thomas's, Mrs. Wilson Peterson, \$100; Mrs. James Moses, \$25; "A Member," Wo. Aux., \$100; Mrs. Barr, \$13; "A Lady," \$10; "A Lady," \$2; Sp. for Bishop McKim's Hospital, Tokyo, Mrs. H. McK. Twombly, St. Augustine's League, Sp. for scholarship at Bishop Payne Divinity-school, Petersburg, Southern Virginia, \$150.....	400 00
Epiphany, Miss Bates and Miss Bishop, Wo. Aux., Sp. for church at Mito, Tokyo.....	8 01	Transfiguration, Mrs. S. Lawrence, Niobrara League, "Samuel Lawrence" (In Memoriam) scholarship, St. Mary's School, South Dakota.....	60 00
Heavenly Rest, Miss Curtis, \$10; Young Women's Foreign Chapter, \$5; through Wo. Aux., Sp. for Miss Mahony's holiday, Africa.....	15 00	Trinity Church, Wo. Aux., Sp. for Miss Mahony's vacation, Cape Mount, Africa, \$6; salary of missionary to the Philippines, \$15.....	21 00
Holy Apostles', Woman's Missionary Association, Wo. Aux., Miss Henderson's hospital work, Shanghai, \$22.50; St. Luke's Hospital, Tokyo, \$22.50; Sp. for Foreign Life Insurance Fund, \$5.....	50 00	Trinity Church Chapel, Domestic, \$15; Foreign, \$10; Miss P. C. Swords, Niobrara League, "James R. Swords" (In Memoriam) scholarship, St. Mary's School, South Dakota, \$60.....	85 00
Holy Communion, Wo. Aux., Sp. for Miss Mahony's vacation, Africa.....	2 00	Zion and St. Timothy's, "A Member," Missionary Chapter, St. Augustine's League, Sp. for Mrs. Hunter's new hospital, Raleigh, North Carolina, \$50; Mrs. C. B. Wheeler, Sp. for Bishop McKim, Tokyo, \$30; Mrs. S. A. Blatchford, mite-box, through Missionary Chapter, Sp. for Mrs. Hooker Memorial School, \$5.10; Mrs. Clement Cleveland, Wo. Aux., Sp. for Miss Mahony's vacation, Africa, \$5; Miss C. M. Hall, Wo. Aux., Sp. for church at Mito, Tokyo, \$1.....	91 10
Holy Faith, General, \$26.50; Sp. for Miss Mahony's vacation, Africa, \$4.....	30 50	Bible Circle of Meditation, Thanksgiving Offering, General.....	22 15
(Harlem)—Holy Trinity Church, the Misses Ferry, Wo. Aux., Sp. at Bishop Rowe's discretion, Alaska, \$5; Miss S. C. Mason, Sp. for Ngankin Building Fund, Hankow, \$5.....	10 00	"A Member," Wo. Aux., Sp. for Girls' Training Institute Building, St. Paul's River, Africa, \$14,500.....	14,500 00
Incarnation, Sp. for Bishop Mann, North Dakota, \$178; Mrs. G. C. Ward, Niobrara League, "Wm. Lewis Morris, Jr." (In Memoriam) scholarship, St. Elizabeth's School, South Dakota, \$60; Junior Aux., Sp. for Mrs. Kinsolving, Brazil, for an organ, \$10; "Mrs. I. T. W., Sp. for Ngankin Building Fund, Hankow, \$50; Mrs. Geo. L. Cheney, \$13; Mrs. M. E. Watson, \$2.35; Katherine Porter, \$2.30; through Wo. Aux., Sp. for church at Mito, Tokyo, Mrs. G. L. Cheney, Wo. Aux., Sp. for Mrs. J. J. Lloyd, Southern Virginia, for colored mission, \$50.....	365 65	"A Member," Foreign Committee of the Wo. Aux., Sp. for Organ Fund, St. John's Church, Shanghai.....	600 00
Intercession, Mr. and Mrs. A. B. Corder, \$10; Mr. John Watson, \$5; General, "A Member," St. Mary's Hall, Shanghai, \$5..	20 00	Mrs. Eastburn Benjamin, General, \$100; Sp. for Bishop Moreland, Sacramento, \$200....	300 00
St. Bartholomew's, Wo. Aux., "Samuel Cooke" scholarship, St. John's College, Shanghai, \$60; Sp. for Christ School, Arden, Asheville, \$50; Sp. for Bishop Graves, Laramie, Clergy Fund, \$25; Sp. for Miss Mahony's vacation, Africa, \$5; Woman's Missionary Society, St. Augustine's League, Sp. for Bishop Gailor's work among colored people, Tennessee, \$150; Mrs. Hustace, St. Augustine's		Capt. A. T. Mahan, General.....	150 00
		R. Fulton Cutting, Sp. for Bishop Wells's work at Lewiston (Idaho), Spokane.....	150 00
		John M. Locke, Sp. for Dr. Woodward's work, Ngankin, Hankow.	60 00
		Mrs. Scrymser, Sp. for Miss Mahony's vacation, Africa.....	25 00
		Miss C. Jay, Wo. Aux., Sp. for	

Miss Mahony's vacation, Cape Mount, Africa.....	25 00	value of \$1,000, 90 per cent. of the interest or income from this deposit to be paid to Mr. Gregory during his life, and upon his death, if his wife shall survive him, then to her during her life, and upon the death of both, this deposit to be the property of this Society for its own use	1,000 00
Maria L. Whitmore, General....	10 00		
Mrs. Edwin Parsons, Sp. for Boone School Library, Hankow.	10 00		
Miss Ellen King, Sp. for Mexico..	10 00		
(Richmond)—The Misses Moore, Wo. Aux., Sp. for Bishop Ingle Memorial, Hankow.....	10 00		
Mrs. Howard Clarkson, Wo. Aux., Sp. for Miss Mahony's vacation, Africa.....	5 00		
"C. A. B.," \$50; "I. B.," \$50; Sp. for Bishop Rowe, Alaska....	100 00		
"A. P. B.," Sp. for Bishop Rowe's work, Alaska.....	25 00		
"E. N. H.," Sp. for Orphanage Building Fund, Shanghai.....	25 00		
"C.," General.....	25 00		
"A. Member," General, for the deficit	200 00		
"A Friend," Wo. Aux., Sp. for Rev. N. Matthews, Cape Mount, Africa, at his discretion, \$100; Sp. for Foreign Contingent Fund, \$20.....	120 00		
"A Friend," Wo. Aux., Sp. for Miss Bristowe and Miss McRae, Tokyo, for school supplies, \$65; Sp. for Domestic Contingent Fund, \$10.....	75 00		
"A Friend," Wo. Aux., Sp. for Miss Mahony's vacation, Africa.	50 00		
"A Friend," Wo. Aux., Sp. for Domestic Contingent Fund.....	25 00		
"A Friend," Wo. Aux., Sp. for Bishop Brooke, Oklahoma and Indian Territory, at his discretion	25 00		
Ossining—Trinity Church, General, \$90.38; Junior Aux., educating colored boy, \$10; educating Japanese girl, \$25; Sp. for Miss Thackara's Indian work, Arizona, \$5.....	130 38		
Pelham Manor—Christ Church, Mrs. Fannie Schuyler, Bishop Graves's work, Shanghai, \$10; Bishop McKim's work, Tokyo, \$10; Rev. N. Matthews's work, Cape Mount, Africa, \$10.....	30 00		
Tuxedo Park—St. Mary's, Miss Newbold, Foreign, \$100; Mrs. Henning, General, \$25; Wo. Aux., Sp. for Domestic Contingent Fund, \$10.....	135 00		
Yonkers—St. John's, General.....	500 00		
Mrs. Wm. S. Langford, Sp. for Bishop Leonard Memorial Fund, Salt Lake, \$10; Sp. for Bishop Ingle Memorial Fund, Hankow, \$10.....	20 00		
Mrs. John H. Clark, Sp. for Mexico	15 00		
Miscellaneous — St. Augustine's League, Sp. for St. Augustine's School, Raleigh, North Carolina, \$50; Sp. for St. Paul's School, Lawrenceville, Southern Virginia, \$50; Sp. for Rev. Richard Bright, Savannah, Georgia, \$25	125 00		
Branch Wo. Aux., Diocesan House mite-box, General.....	8 35		
The Somma Riva Missionary Society, Sp. for Gate School and Dispensary Building Fund, Shanghai	5 10		
NORTH CAROLINA—\$1,028.49			
Raleigh—St. Augustine's School, Wo. Aux., Sp. for Miss Thackara's Navajo Indian Hospital, Arizona	25 00		
Saltbury—St. Luke's, General.....	3 49		
Southern Pines—Rev. Henry T. Gregory, securities of the face			
OHIO—\$397.55			
Cleveland—Emmanuel Church, Mrs. Frank S. Hurlbut, Wo. Aux., Bishop Rowe's work, Alaska....	1 00		
St. Paul's, Domestic and Foreign.	26 83		
Trinity Church Cathedral, Domestic	277 12		
Cuyahoga Falls—St. John's, General	6 30		
Fremont—St. Paul's, General.....	20 00		
Kent—Christ Church, General.....	1 30		
Toledo—Trinity Church, Wo. Aux., Sp. for Bishop Restarick's work, Honolulu.....	15 00		
Miscellaneous—Branch Wo. Aux., Sp. for Miss Thackara's work, Arizona	50 00		
PENNSYLVANIA—\$58,559.50			
Bryn Mawr—Church of the Redeemer, Junior Aux., Indian, \$1; Colored, \$2; Domestic, \$2; Foreign, \$2.50; Sp. for Mrs. Stevens, Florida, for kitchen for colored cooks, \$5; Sp. for Archdeacon Spurr, West Virginia, \$50.....	62 50		
Clifton Heights—Mrs. Thomas Bell, Sp. for Gate School Building Fund, Shanghai.....	10 00		
Hatboro—Advent, General.....	22 91		
Philadelphia (Lower Dublin)—All Saints, Junior Aux., "Ruth Curtiss," (Memorial) scholarship, St. John's School, Cape Mount, Africa.....	25 00		
Christ Church Hospital, General.	7 22		
Epiphany Chapel, General.....	2 89		
Holy Apostles, Chapter 313, Brotherhood of St. Andrew, General, \$28.11; Mr. George C. Thomas, Sp. for St. Margaret's School, Boise, \$125; Sp. for American Church Missionary Society, for work of Rev. A. W. Knight, at his discretion, \$1,000; Sp. for Bishop Ferguson, Africa, \$500; Sp. for Bishop Olmsted, Colorado, \$500; Sp. for work of Rev. A. B. Hunter, St. Augustine's School, Raleigh, North Carolina, \$1,000; S. S., "M. and F.," Sp. for Dr. E. L. Woodward, Ngankin, Hankow, \$10; S. S., part of a thank-offering for the restoration to health of their superintendent, Sp. for Bishop Nelson, for his work among poor white American-born Georgians, \$300.....	3,463 11		
Holy Trinity Church, Mrs. Jno. B. Roberts, Sp. for Ngankin Building Fund, Hankow, \$15; S. S., "Lemuel Coffin" scholarship, High School, Africa, \$40; "Alexander Brown" scholarship, Girls' Training Institute, Africa, \$25.....	80 00		
Holy Trinity Church Memorial Chapel S. S. and Bible-classes, St. Agnes's School, Kyoto, \$15; Sp. for orphanage, Osaka, Kyoto, \$15; Sp. for St. Mary's Or-			

phanage, Shanghai, \$15.....	45 00	"T. G.," Sp. for Bishop More-	
(Port Richmond)—Church of the		land, Sacramento.....	500 00
Messiah, \$20; "In Memoriam,"		Through George C. Thomas,	
Winston Fulforth, \$5; for edu-		Treasurer, the "W. M. B.	
cation of a boy in the foreign		Fund," to be used to protect	
field.....	25 00	the credit of the Domestic and	
St. Clement's, Sp. for Bishop		Foreign Missionary Society	
Ingle Memorial, Hankow, \$2;		under its appropriations in ac-	
Sp. for Oneida Mission, Fond		cordance with the terms of	
du Lac, \$3.....	5 00	agreement made between the	
(Kensington)—St. Luke's, Henry		Society and the contributor,	
Spackman and Bishop Stevens		\$50,000, interest on same,	
Bible-classes, "M. A. DeW.		General, \$25.....	50,025 00
Howe" (Graduate) scholarship,			
South Dakota.....	30 00	PITTSBURGH—\$154.82	
(Aramingo)—St. Paul's, General.	10 00	Erie—St. Paul's, for the Church in	
St. Peter's, "A Member," Sp. for		Honolulu, \$22.98; Sp. for Rev.	
Bishop Rowe's work, Alaska..	100 00	John F. Porter, for missions at	
St. Simeon's, "A Member," Sp. for		Tampa, Southern Florida,	
Bishop McKim, Tokyo, for Com-		\$21.68.....	44 68
modore Perry Memorial Asso-		McKeesport—St. Stephen's, Domes-	
ciation.....	10 00	tic and Foreign.....	5 95
St. Stephen's, Domestic.....	132 37	Oakmont—St. Thomas's, Wo. Aux.,	
Church of the Saviour, "A		Sp. for St. Agnes's Hospital,	
Fresh-air Work," Sp. for hos-		Raleigh, North Carolina, \$25;	
pital, Tokyo.....	9 00	Sp. for Christ School, Arden,	
The Church Club, salary of Bish-		Asheville, \$12; Sp. for Ngankin	
op Brent, Philippine Islands..	300 00	Hospital, Hankow, \$25.....	62 00
John E. Baird, Sp. for Bishop		Oil City—Christ Church, Sp. for	
Rowe, Alaska, \$500; Sp. for		Rev. John Porter, of Tampa,	
Bishop Funsten, Boise, \$200;		Southern Florida.....	22 21
Sp. for Bishop Morrison,		Pittsburgh—"Two Friends," Sp. for	
Duluth, \$100; Sp. for Bishop		Rev. G. F. Mosher, Shanghai,	
Millsbaugh, Kansas, \$100; Sp.		China.....	20 00
for Bishop Mann, North Da-			
kota, \$100.....	1,000 00	RHODE ISLAND—\$394.00	
Miss E. W. Vaux, Sp. for Bishop		Newport—Emmanuel Church, St.	
Rowe's work, Alaska.....	500 00	Martha's Guild, Wo. Aux., sal-	
Henry H. Collins, Jr., support of		ary of Miss Bull, Kyoto.....	10 00
Rev. J. K. Ochial, Tokyo.....	400 00	F. P. Blair, 3d, St. George's	
"S.," Indian.....	50 00	School, for Bishop Rowe's work,	
Mrs. Geo. C. Thomas, Junior		Alaska.....	2 00
Aux., Sp. for furnishing the		Trinity Church, China, \$6; Edw.	
Bessie Memorial bed, St.		L. Ludlow, Sp. for Bishop	
James's Hospital, Ngankin,		Rowe, Alaska, \$25.....	31 00
Hankow.....	50 00	Pontiac—All Saints', Hankow,	
"A Friend," in memory of "J.		\$4.36; Sp. for Cuba, \$4.....	8 36
H. P.," Sp. for Hospital Fund,		Providence—St. John's, Mrs. Corliss	
Manila, Philippine Islands.....	25 00	and Miss Corliss, Sp. for Bish-	
M. P. McBlair, Domestic.....	5 00	op McKim, for St. Luke's Hos-	
Mrs. Blakiston, Sp. for Bishop		pital, Tokyo, \$50; Miss Eliza-	
Rowe's work, Alaska.....	25 00	beth D. Potter, Sp. for Bishop	
Rosemont—Church of the Good		Rowe, Alaska, \$10.....	60 00
Shepherd, Sp. for Colorado....	100 00	Miss McVicker, Sp. for Bishop	
Villa Nova—"Dundale," Sp. for		Rowe's work, Alaska.....	100 00
Ngankin Building Fund, Han-		Miscellaneous—Offering of a Dioc-	
kow, for a bed.....	50 00	esan Missionary meeting held	
Wayne—Miss M. W. Harding, \$25;		in Providence, Sp. for Arch-	
Mrs. Chas. T. Grubb, \$25; Sp.		deacon Spurr's work in West	
for "Chas. T. Grubb" (Memor-		Virginia, \$27.55; Sp. at Bish-	
ial) scholarship, St. Mary's Or-		op-Rowe's discretion for work in	
phanage, Shanghai.....	50 00	Alaska, \$55.09.....	82 64
White Marsh—St. Thomas's, "X.		Junior Aux., Sp. for Dr. Driggs's	
Y. Z.," General.....	25 00	Chapel, Alaska.....	100 00
Wynnewood—Mrs. Robert F. Innes,			
for "I. H. N.," scholarship, St.		SOUTH CAROLINA—\$162.75	
John's College, Shanghai.....	70 00	Allendale—Holy Communion, Gen-	
Miscellaneous—Branch Wo. Aux.,		eral.....	6 50
travelling expenses of Bishop		Anderson—Grace, Domestic.....	5 00
Ferguson, \$5; Domestic Com-		Bennettsville—St. Paul's (Appor-	
mittee, Sp. for Bishop Funsten,		tionment 1903-4), General....	5 00
Boise, for school and nurses'		Boyken—Wo. Aux., Bible-reader,	
home, \$109.50; Indian Hope		Hankow.....	5 00
Association, Sp. for Miss		Bradford's Springs—St. Philip's,	
Thackara's Navajo Indian Hos-		General.....	1 25
pital, Arizona, \$100.....	214 50	Charleston—Grace, Wo. Aux., Jap-	
Branch Junior Aux., Sp. for a		anese Bible-reader, under Rev.	
bed in children's ward, Ngan-		Mr. Patton, Kyoto.....	10 00
kin Hospital, \$15; Sp. for Mrs.		St. John's, Wo. Aux., Japanese	
Kinsolving, for organ, Brazil,		Bible-reader, under Rev. Mr.	
\$5.....	20 00	Patton, Kyoto, \$10; Sp. for	
"M. E. R.," General.....	1,000 00	Miss Thackara, Arizona, \$2;	
"M. W. P.," Bishop Rowe's work,		Junior Aux., "Bishop Capers'	
Alaska, \$50; Sp. for Bishop		day-school, Hankow, China,	
Ingle Memorial, Hankow, \$50..	100 00	\$5.....	17 00
Elizabeth M. Jefferys, Sp. for		St. Paul's, Wo. Aux., Bible-	
Gate School and Dispensary		reader, under Rev. Mr. Patton,	
Building Fund, Shanghai.....	10 00	Kyoto.....	5 00

"A Friend," Sp. for "Wilhelmina" scholarship, in St. Mary's Orphanage, Shanghai	30 00	"Holliday Hubbard" scholarship, Mr. Ishu's Orphanage, Tokyo, \$25; Sp. for "Taylor H. Hubbard" scholarship, Holy Trinity Orphanage, Tokyo, \$5..	30 00
<i>Florence</i> —St. John's, Junior Aux., "Bishop Capers" day-school, Hankow	5 00	(<i>Norfolk and Vicinity</i>)—Wo. Aux., Sp. for Dr. E. L. Woodward, for the Ngankin Hospital, Hankow	75 86
<i>John's Islands</i> —St. John's, Wo. Aux., Chinese Bible-reader, Hankow	5 00	<i>Pittsylvania Co. (Mt. Airy)</i> —St. St. John's, Domestic and Foreign	1 21
<i>Spartanburg</i> —Advent, Wo. Aux., "Margaret C. Manning" scholarship, St. Mary's Hall, Shanghai	25 00	<i>Prince George Co.</i> —Rosewood Chapel, Sp. for Rev. C. F. McRae, Shanghai	2 30
<i>Summerton</i> —St. Matthias's, General	2 50	(<i>Surry Co.</i>)—Brandon Church, General	4 50
<i>Sumter</i> —"In His Name," General	5 00	Ritchie Memorial, General	2 50
<i>Stateburg</i> —Wo. Aux., Sp. for "Bishop Howe" cot, St. Mary's Orphanage, Shanghai	5 00	<i>Miscellaneous</i> —"A Churchwoman," for Bishop Rowe's work at Fairbanks, Alaska, \$25; for Rev. John B. Driggs's work at Point Hope, Alaska, \$25	50 00
<i>Union</i> —Nativity, Domestic	7 50	"Friends of the Work," Wo. Aux., Sp. for Mr. Ishii's Building Fund, for his new school for orphans, Tokyo	500 00
<i>Miscellaneous</i> —Wo. Aux., Sp. for Miss Thackara, Arizona	23 00	Junior Aux., Sp. for Mrs. L. L. Kinsolving, Brazil, for organ ..	25 00
SOUTHERN OHIO—\$93.42		SPRINGFIELD—\$31.82	
<i>Cincinnati (Clifton)</i> —Calvary, Sp. for Bishop Brooke, of Oklahoma and Indian Territory, \$35; Sp. for Rev. Mr. Merrill, for work among the Oneida Indians, Fond du Lac, \$15	50 00	<i>Champaign</i> —Emmanuel Church S. S., birthday box, Foreign	1 82
<i>Dayton</i> —St. Andrew's, General	6 27	<i>Jacksonville</i> —Mrs. E. J. N. Tomlin, Wo. Aux., General	5 00
<i>Marietta</i> —St. Luke's, Sp. for Bishop Kendrick's work in Arizona and New Mexico	17 15	<i>Miscellaneous</i> —Wo. Aux., Sp. for Miss Thackara's work, Navajo Indian Hospital, Arizona	25 00
<i>Zanesville</i> —St. James's, Sp. for Bishop Brooke, of Oklahoma ..	20 00	TENNESSEE—\$73.03	
SOUTHERN VIRGINIA—\$1,682.92		<i>Cleveland</i> —St. Luke's, Apportionment 1903-04, General	15 03
<i>Augusta Co. (Staunton)</i> —Emmanuel Church, Miss M. P. Dual, Sp. for Ngankin Building Fund, Hankow	50 00	<i>Memphis</i> —Grace, Wo. Aux., General	7 50
Trinity Church, Junior Aux., for the "Lizzie Gay" (Memorial) scholarship, St. Margaret's School, Tokyo	15 00	<i>Monteagle</i> —Holy Comforter Chapel, General	25 00
<i>Dinwiddie Co. (Petersburg)</i> —Grace, Junior Aux., Sp. for Rev. C. F. McRae, Shanghai	2 00	<i>Nashville</i> —Christ Church, Junior Aux., General	10 00
St. Paul's, Foreign, \$40; Sp. for Brazilian Missions, \$40	80 00	<i>Spring Hill</i> —Grace, General	13 00
<i>Isle of Wight Co. (Smithfield)</i> —Christ Church, Sp. for Ngankin Building Fund, Hankow	9 50	Wo. Aux., for the "Bishop Quintard" Scholarship, St. Mary's Hall, China	2 50
<i>Montgomery Co. (Radford)</i> —Grace, Africa, \$5.62, Foreign, \$5.33 ..	10 95	VERMONT—\$10.00	
(<i>Christiansburg</i>)—St. Thomas's, Sp. for Rev. Nathan Matthews, for Industrial School, Cape Mount, Africa	11 72	<i>Bethel</i> —Christ Church, General	10 00
<i>Norfolk Co. (Norfolk)</i> —Christ Church, General, \$71.25; Sp. for the Ngankin Hospital, Hankow (of which Wo. Aux., \$25), \$133.85	205 10	VIRGINIA—\$1,243.56	
Ghent S. S., Sp. for Ngankin Building Fund, Hankow, for a blanket	2 55	<i>Albemarle Co. (Charlottesville)</i> —Christ Church, through Wo. Aux., Sp. for Dr. Teusler's hospital in Tokyo	5 00
St. Luke's, Sp. for Building Fund, All Saints' Church, Tokyo, \$25; General, \$121.66; Sp. for Brazil, \$2.50; Bishop Payne Divinity-school, Southern Virginia, \$5; Woman's Guild for the Edmonia Neilson Fund, General, \$110; Wo. Aux., Second Circle, General, \$15	279 16	<i>Alexandria Co. (Alexandria)</i> —Christ Church, through Wo. Aux., Sp. for Bishop Gray, Southern Florida, for work among Seminole Indians	15 00
St. Paul's, Sp. for All Saints' Church Building Fund, Tokyo, Japan (of which Wo. Aux., \$50)	310 57	(<i>Fort Myer</i>)—Rev. Charles C. Pierce, General	5 00
(<i>Portsmouth</i>)—Trinity Church, Wo. Aux., Sp. for scholarship at St. Margaret's School, Boise	15 00	(<i>Alexandria</i>)—Rebecca W. Dodge, Sp. for the Rev. Mr. Neve, for Mountain Missions, Virginia ..	10 00
(<i>Norfolk</i>)—Through Wo. Aux., Miss L. L. Taylor, Sp. for		<i>Charles City Co. (Westover)</i> —Westover Parish, Foreign	42 36
		<i>Culpeper Co. (Brandy Station)</i> —Ridley Parish, Christ Church, General	4 00
		St. Paul's, General	1 00
		<i>Essex Co. (Chance)</i> —St. Anne's Parish, St. Matthew's church, General	2 70
		<i>Henrico Co. (Brookhill)</i> —Emmanuel Church, Wo. Aux., Sp. for "Memorial" for Japanese Orphans in Holy Trinity Orphanage, Tokyo	25 00
		(<i>Richmond</i>)—St. James's, Sp. for Dr. Woodward's hospital work,	

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Ngankin, Hankow.....	901 00	Corning—Christ Church, Foreign, \$55.95; Sp. Porto Rican Equip- ment Fund, \$60.02; S. S. Sp. for Porto Rican Equipment Fund, \$10.....	125 97
Holy Trinity, Wo. Aux., Sp. for Ngankin Building Fund.....	5 00	Lancaster—Trinity Church, General North Tonawanda—St. Mark's, Domestic.....	16 51
Carl H. Nolting, Sp. for Ngankin Building Fund.....	25 00	Penn Yan—St. Mark's General....	5 00
Miss L. A. Plummer, Sp. for Rev. C. F. McRae, Shanghai.....	10 00	Rochester—St. Luke's, General....	4 40
Miss Bockins, Sp. for Rev. C. F. MacRae, Shanghai.....	1 00	St. Paul's, Domestic, \$108.81; Foreign, \$1.15.....	38 88
Loudoun Co. (Leesburgh)—E. Davis, Sp. for church at Tsing-Poo, Shanghai, \$2; Sp. for church at Ngankin, Hankow, \$1; for Bishop Rowe's hospital, Alas- ka, \$1.....	4 00	Sodus—St. John's (of which Mrs. Eva S. Miller, \$5; Miss Faith Helen Miller, \$5; Rev. B. F. Miller, \$5), Foreign.....	109 96
Warren Co. (Front Royal)—Cal- vary, General.....	3 50	Sodus Center—St. Luke's, Foreign..	27 00
Miscellaneous—Branch of Junior Aux., Sp. for Bishop Restarick, Honolulu, \$18; Sp. for Miss Sybil Carter, \$16.....	36 00	Miscellaneous—Diocesan Organiza- tion of the Girls' Friendly So- ciety Memorial Fund, through Wo. Aux., Support of a Bible- woman in Hankow District....	2 00
Anonymous, General.....	150 00		44 08
WASHINGTON—\$142.80			
Washington, D. C.—Epiphany, Sp. for Bishop Leonard Memorial Fund, Salt Lake.....	15 00	WEST TEXAS—\$5.05	
St. James's, Colored Work.....	4 88	Boerne—St. Helena's, Boys' Chapter, Junior Aux., for Bishop Brent's work, Philippine Islands.....	2 00
St. John's Branch Wo. Aux., Sp. for "Josephine Boardman" Scholarship, Hooker Memorial School, Mexico.....	48 00	Corpus Christi—Church of the Good Shepherd, General.....	3 05
Trinity S. S., Sp. for Bishop Rowe, Alaska, to help purchase a dog	6 55	WEST VIRGINIA—\$198.12	
Montgomery Co. (Rockville)—Christ Church, General, \$15; Sp. for Rev. Mr. McRae's Chapel, Shanghai, \$10.....	25 00	Charles Town—Zion, Sp. for Ameri- can Church Missionary Society, \$40.71; General, \$15.41; Sp. for Mexican Scholarship, 75 cts.	56 87
(Brookville)—St. Bartholomew's Parish, St. John's, General....	12 80	Elkins—Grace, Domestic, \$2.30; Foreign, \$3.....	5 30
St. Luke's, General.....	2 69	Harper's Ferry—St. John's, Gen- eral, \$7; Japan, \$3.....	10 00
St. Bartholomew's, General.....	2 88	Parkersburg—Church of the Good Shepherd, General.....	10 00
St. Mary's Co.—St. Mary's City, St. Mary's Parish, Sp. for Brazil...	25 00	Rouney—St. Stephen's, Domestic and Foreign.....	12 00
WESTERN MASSACHUSETTS—\$378.82			
Northampton—St. John's, General..	94 03	Shepherdstown—Trinity Church, For- eign, \$15.10; Domestic, \$12.58	27 68
Pittsfield—Mrs. Dunbar, Sp. for Bishop McKim, for St. Luke's Hospital, Tokyo.....	5 00	Union—All Saints', General, \$1.85; Domestic, \$3.59.....	5 44
Springfield—St. Peter's, Girls' Friendly Society, Thanksgiving offering for work in Japan....	10 00	Wheeling—St. Matthew's, General..	70 83
"A Friend," Sp. for Valdez Hos- pital, Alaska, \$50; Sp. for Ket- chikan Hospital, Alaska, \$50....	100 00	ALASKA—\$6.50	
Mr. Kendricks, \$10; Mrs. Ken- dricks, \$10; Mrs. H. F. Down- ing, \$10; "A Friend," Sp. for work in Alaska, \$5.....	35 00	Anvik—Christ Church Mission, Jun- iors, Sp. for Miss Thackara's Hospital, Arizona.....	6 50
Williamstown—St. John's, through Wo. Aux., Salary for Miss Sa- bine, Alaska.....	5 00	ARIZONA—\$10.00	
Worcester—All Saints' Junior Aux., Sp. for Bishop Rowe, Alaska, \$50; Sp. for Bishop Horner, Asheville, \$25; Sp. for Bishop Wells, Spokane, \$20; Sp. for Rev. W. S. Claiborne, Tennessee, \$25; S. S. Sp. for Rev. W. S. Claiborne, Sewanee, Tennessee, \$9.79.....	129 79	Bisbee—St. John's, General.....	10 00
WESTERN MICHIGAN—\$5.00			
Miscellaneous—Collections taken at semi-annual convention, General	5 00	ASHEVILLE—\$52.20	
WESTERN NEW YORK—\$406.80			
Bath—In Memory of James Lyon, 2nd, Sp. for Children's Ward, St. Luke's Hospital, Tokyo....	5 00	Arden—Christ School, Sp. for Dr. Woodward's Hospital, Ngankin, Hankow.....	1 85
Branchport—St. Luke's, General....	8 00	Asheville—Trinity Church, through Wo. Aux., James Buxton Schol- arship, St. John's College, Shanghai.....	20 00
Buffalo—Good Shepherd, Ingersoll Memorial, \$5; Ingersoll Memori- al and Junior Aux., for Bishop Rowe's work, Alaska, \$5.....	10 00	Brevard—St. Philip's, Indian.....	5 00
George A. Scheffer, General.....	10 00	Fletcher—Calvary, Sp. for Dr. Woodward's Hospital, Ngankin..	24 75
		Ivy—"A Friend," General.....	60
DULUTH—\$7.20			
		Moorhead—St. John's, General....	7 20
HONOLULU—\$50.00			
		Miscellaneous—Branch of Wo. Aux., General.....	50 00
LARAMIE—\$4.90			
		North Platte—Church of Our Sa- viour, through Wo. Aux., General	4 90
NORTH DAKOTA—\$15.20			
		Jamestown—Grace, General.....	6 70
		New Rockford—St. Timothy's, Gen- eral.....	2 00
		Pembina—Grace, General.....	6 50

Acknowledgments

OLYMPIA—\$15.00		Julia L. Hale, Sp. for Bishop Brent, Philippine Islands.....	30 00
<i>Everett</i> —Mrs. R. S. Hanna, Sp. for Ngankin Building Fund, Han- kow, Hospital Fund and acces- series	15 00	Mrs. E. W. Bishop, Sp. for Bishop Brent, Philippine Islands.....	10 00
SOUTH DAKOTA—\$20.00		Antoinette C. Burgess, Sp. for printing press, Philippine Islands	25 00
<i>Rosebud Agency</i> —St. Mary's School, Domestic, \$10; Foreign, \$10...	20 00	In memory of George and Annie Pierce, Sp. for Hospital Fund, Manila, Philippine Islands....	25 00
FOREIGN—\$50.00		Sp. education of club of Foreign Missions (Int.).....	5 57
<i>Canada (St. John's, N. B.)</i> —Mrs. C. C. Berryman, Sp. for Ngankin Building Fund, Hankow (Dr.) Berryman Memorial Bed.....	25 00	Mrs. Ellen Squier, Sp. at discretion of Bishop Brent, Philippine Islands	5 00
<i>Tokyo</i> —Foreign Branch of Wo. Aux., at Tokyo, General.....	25 00	"T." Domestic.....	2 00
MISCELLANEOUS—\$6,337 01		Miss Daisy Bishop, Sp. for kinder- garten, Philippine Islands.....	1 00
Interest, Domestic, \$3,316.97; For- eign, \$1,588.13; General, \$25- 97; Sp. \$570.....	5,501 07	LEGACIES—\$511.59	
"A Friend," Sp. for Sagada Mis- sion, Philippine Islands.....	250 00	<i>Conn., Meriden</i> —Estate of Lemuel J. Curtis, Domestic, \$816.32; Foreign, \$31.63.....	347 95
Sp. for Bishop Ferguson.....	182 37	<i>E. C., Wilmington</i> —Estate of Rev. E. M. Forbes, Domestic, \$9.61; Foreign, \$9.62.....	19 23
Through G. W. Pepper, Sp. toward Miss Mary Tyng's passage to United States.....	150 00	<i>Penn., Philadelphia</i> —Estate of David Roberts, Domestic.....	42 50
Through Rev. Henry Russell Talbot, Sp. for Yale room for Manila Club House, Philippine Islands, 100 00		<i>Wash., D. C., Washington</i> —Estate of Mary M. Carter to the society. 101 91	
New Milford Summer School, Sp. for building for which Rev. Mr. Roots, Hankow, made an appeal. 50 00		Receipts for the month.....\$105,127 10	
		Amounts previously acknowledged.. 80,398 41	
		Total receipts since Sept. 1st, 1904, \$185,525 51	

APPROPRIATIONS, SEPTEMBER, 1904-1905.

DOMESTIC —To December 1st, 1904.....	\$408,520 05	
Deficiency to Sept. 1st, 1904.....	78,871 06	\$483,391 11
FOREIGN —To December 1st, 1904.....	\$344,483 19	
Deficiency to Sept. 1st, 1904.....	78,871 06	\$423,354 25
Total.....		<u>\$905,745 36</u>

CONTRIBUTIONS RECEIVED SINCE SEPTEMBER 1st, 1904.

(Excluding "Specials" which do not aid the Board in meeting its appropriations, and "Legacies" the disposition of which is determined by the Board at the close of the year which ends September 1st.)		
DOMESTIC —(Including one-half of general offerings, \$10,747.26).....	\$26,776 51	
FOREIGN —(Including one-half of general offerings, \$10,747.25).....	22,765 19	
Total.....		<u>\$49,541 70</u>

Contributions necessary from Dec. 1st, 1904, to Sept. 1st, 1905, to meet the Appropriations for Domestic Missions.....	\$455,614 60
for Foreign Missions.....	400,589 08

Total required to September 1st, 1905.....\$856,203 66